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A
DISCOURSE
OF
Primitive Baptism.

A

DISCOURSE



Printed by
J. D. Williams

Primitive Baptism.

In Three P A R T S;

Consider'd under Threé Heads:

- I. That it was Baptizing Infants as well as Adult.
- II. That it was Baptizing with Water, and that a standing Ordinance, and permanent Duty.
- III. That it was Baptizing by pouring on, or Sprinkling with Water, not by Dipping or Immersing into Water.

All Proved from the Command of Christ, and the Practice of his Disciples and Apostles, Recorded in Scripture.

With a Table of the CONTENTS referring to the Whole, and of the Scriptures, made use of therein!

By S T. G A R N E R, Gent.

L O N D O N,

Printed for John Wyat, at the Rose in
St. Paul's Church-Yard. 1701.

W. H. Hales

binding evidence

STRATFORD



TO THE READER.

Reader,

THE Author of the Ensuing Discourse, concerning the Subjects, the Matter, and the Mode of Baptism, appointed by Christ, and Practised by his Disciples and Apostles, having for some Years spent several leisure Hours in the Study thereof; Altho' there are many excellent Tracts of the same already extant,

A 3 yet

The Preface.

yet hath made bold to super-add this, hoping thereby to make some further Advances therein, to those already made, and by Primitive Principles, to reconcile the Differences about the same to Primitive Practice.

Where observe, that whereas others to prove Infants Baptism, take their Rise from that Edition of the Covenant of Grace to *Abraham*, Gen. 17. 7. He takes his for the proving thereof, from that Edition of it to the Jailer, *Acts* 16. 31. and the matter of Fact here mention'd, which giving him occasion to enquire what is meant there by *Believe*, *Saved*, and *House*, hath lead him not without Warrant from other Scriptures, to the Sence which he hath given of them.

And

The Preface.

And upon this Foundation he hath laid the First Part, That Primitive Baptism was Baptizing of Infants as well as Adults.

What he saith to prove the Second Part, That Primitive Baptism was Baptizing with Water, and is still so to be continued, is so proved, that none can deny it, but such as deny that the Scriptures are the Revealed Will of God, which they doing, the greater is their Sin.

And for the Third Part, That Primitive Baptism was not Baptizing, by Immersing into, but by sprinkling or pouring on of Water, had the Translations of Scripture been consulted with the Original, and one Text of Scrip-

The Preface.

tute been compared with another, as here, there seems no doubt, but that all Disputes concerning the same would have ceased long since.

This for Introduction and Advertisement.

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y. ill. W. R. ſc. ſc. ſc. ſc.

4 OC 58

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A

B

THE

B

CONTENTS.

A.

Adult Children as well as
Infant-Children meant by
House. 25

Annon, whether a River or not, un-
certain. 75

Apóstoles did Baptize by virtue of
Christ's Command and Commis-
sion. 52

Apóstoles Baptized House and Hou-
shold with Parents. 31, 37

Bap-

The CONTENTS.

B.

Baptizing of Infants Aposto-	
cal	
	p. 37
Baptism a Sign and Seal of Sa-	
ving	
	33
Baptism, a permanent Gospel Ordin-	
nance	
	3
Baptizing with Water a permanent	
Gospel Ordinance	
	58, 59
Baptizing with the Holy Ghost only	
in the power of Christ	
	57
Baptizing with Water is no more ex-	
pressly said to be by Immersion or	
Dipping, than by Sprinkling or	
by Pouring on of Water	
p. 67. to	
the end	
Baptism of Christ, and Baptism of	
John not the same	
	4, 60
Believing the only qualification unto	
Baptism	
	4
Believing if two sorts	
	20
	Be-

The CONTENTS.

<i>Believing unto Baptism not always a Believing to Eternal Salvati- on</i>	p. 21
<i>Believing with the Heart, not a Rule to judge believing unto Baptism by</i>	22, &c.
<i>Believing with the Heart, known on- ly to God</i>	20
<i>Believing unto Baptism what</i>	20
<i>Believing unto Eternal Salvation what</i>	15
<i>Believers House, Believers unto Ba- ptism</i>	8, 10, 23
<i>Believing as requisite to Saving as to Baptizing</i>	27, 36

C.

<i>Cause of Error what</i>	2
<i>Christ did Baptize by his Dis- ciples</i>	3
<i>Christ only can Baptize with the Ho- ly Ghost</i>	57
<i>Christ's</i>	

The CONTENTS.

Christ's Command for Baptizing as
express for Baptizing Infants, as
for Baptizing Adult 22,37,38

Christ's Baptizing with Water by
his Disciples, and his Apostles bap-
tizing with Water afterwards, was
not baptizing with John's baptism
of Water 50, 60

Consequences and Inferences rightly
drawn from Scripture are as Scri-
pture 2, 3

Covenant, Gen. 17. 7. and Acts 16.
31. One and the same as to Go-
spel Privileges 12

D.

Disciples of Christ in Commission,
their chief Employment and
Ministry during Christ's abode
with them, what 29

Disciples of Christ besides those in
Com-

The CONTENTS.

Commission who	33
Disciples of Christ did baptize more then John	3

E.

Examples of baptizing Infants as
well as Adult 3, 22, 38, 39
Every House said to believe, to be sa-
ved, and to be baptized, whose Pa-
rents are said to believe, to be sa-
ved, and to be baptized 8, 10, 14

G.

God only knows who believes
with the Heart 21

House

The CONTENTS.

H.

House and Household joyn'd with Parent, an Hebraism for Children of the House, Infants as well as Adult. p. 14
House and Seed of the House conver-
tible terms 5
House of believers are believers unto baptism. 23
House of believer under what consid-
eration to be baptized 24

I.

Infants with Parents have had the word of the Lord spoken to them. 5
Infants with Parents said to be-
lieve 7
Infants capable of believing. 15, &c.
Infants

The CONTENTS.

Infants capable of being saved ; p. 10, &c.	
Infants capable of being baptized.	14, 15
Infants capable of the benefits of Baptism	41
Infants under the same denomination with Parents	9
Infants saved and baptized not as Parts of, but as Parties with their Parents	25, 26
John did not baptize in Jordan, but at Jordan, at Bethabara.	77, 78

M.

A Maxim to be observed in disputing with those that make Scripture but a Secondary Rule for Man's Obedience to God 48

Mark 16, 16 how to be understood 21

None

The CONTENTS.

N. One declaratively Christians,
till baptized 26

No House said to believe, to be saved,
and to be baptized; whose Parents
are not said to believe, to be saved,
and to be baptized 10, &c.

O. Objections against the baptizing
of Infants answered. 5 to 45

P.

P. Parents believing in God with all
their House unto baptism 8, 9

Parents being saved and their House,
what 14, 15

Parents themselves at first presented
their Children to God in baptism 46

Pre-

THE CONTENTS.

Precept and President for Infant Baptism 22, 31

Promise to Abraham, Gen. 17 7
and to the Sailor Acts 16, 33 the
same as to the Gospel Priviledges
es 12, 21

R.

~~Reasons against three Traditions observed by some 65, 66~~
Reasons why Paul himself bap-
zed so few at Corinth 31:
55, 56

Resurrection proved by Inferences
from Scripture 2, 3

Reputed believing qualities for bap-
tism 23, 24

Rules for judging believing unto bap-
tism 23, 24

Sabbath called the first day of the Week
according to the Jewish Idiom, is
b the

The CONTENTS.

the Seventh day thereof in order of the Creation	38, 39
Saving of two sorts	20, 21
Saving and baptizing are upon the same qualifications	27, 39

T.

Each all Nations baptizing them, is Gentiles as well as Jews.	51
Teaching is not baptizing	58

V.

Under what consideration the House of the believer is to be baptized	24, 25
---	--------

W.

What baptizing is not according to Apostolical Example	40
Zacche-	

The CONTENTS.

Z.

Zaccheus and his House, and
others and their Houses,
and other Houses baptized as well
as Lydia and Crispus, and the
Jailor, and their Houses bapti-
zed.

30

The End of the CONTENTS.

Scriptures made use of

	Ch.	Ver.	Page.
Genes.	18	19	9
	17	7	12
	25	22, 23	18
	2	3	38
Exod.	3	6	2
	14	21, 22	69
	30	19, 20	74
Deut.	25	6	2
	25	9	5
	29	9, 10, 11	6
Josh.	8	34, 35	6
	24	15	9
Judg.	7	24	78
2 Chron.	4	6	74
Nehem.	8	2, 3	8
Joel.	2	12, &c.	6
Matt.	22	23, 29	2
	15	24	3, 56
	10	5, 6	4
	28	19	4, 7, 37, 48, 50, 56,
	22	24	5
	2	23	75
	4	13	75
	3	6	74

in this Treatise.

	Ch.	Ver.	Page.
Mark	16	16	4, 12, 21, 38
	10	14	9
	1	10	74
	7	4	75
Luke	18	15	9, 10
	19	9	11
	1	41, 44	18
	3	23	41
John	3	26	3, 29, 32
	4	12	3, 53
	4	53	8, 29
	9	38	29
	4	1	32
	6	70	32
	6	60	32
	4	12	72
	3	22	53
Acts	16	31	4, 7, 11, 14, 24
	16	14, 15	4, 8, 15, 48
	18	8	4, 8, 28, 29, 31, 34, 48
	7	38	7
	10	2	8, 23
	11	14	18, 11, 23, 28
	13	26	12
	8	13	20, 21, 24, 72, 73
	10	48	32
	2	48	32, 80
	11	26	33

Scriptures made use of

Chap. Ver. Page.

Acts	15	10	33
	8	12	34, 72
	2	1 &c.	70
	4	5, 6	75
	9	17, 19	79
	22	16	79
Rom.	3	2	7
	6	3, 4	50
	4	11, 12	34, 63
1 Cor.	15	13	23
	7	10	10
	7	16	13
	1	15	14
	16	15	28
	1	14	31, 34
	11	8	42
	10	7	27
	10	1, 2	69, 74
	6	11	73
Gal.	6	10	9
	3	14	22
	3	28	34
	3	26, 27	50

in this Treatise.

	Chap.	Ver.	Page,
Ephes.	2	19	9
	4	5	57
	1	14	63
Hebr.	11	7	20,34
	13	15,16	62
1 Peter	3	20,21,22	21,223,442,69.

Primitive

4 OC 58

Primitive Baptism.

PART I.

*Proved to be Baptizing Infants as well
as Adult from the command of Christ,
and practice of his Disciples and
Apostles, recorded in Scripture.*

THAT our Religion, and Manners, Faith and Worship may be after the due Order, God hath given us a sure word of Prophecy, even the Holy Scriptures containing Rules and Directions, Precepts and Examples, always evident and perfect in their kind, tho' not always alike express.

The Sadducees from the false Notions they had of the future State to which the Dead will be raised, and because they found no express mention of a Resurrection in the

Books of *Moses*, which they emphatically called the Scripture, not only denied the Resurrection, but framed Arguments from those Scriptures against it, One whereof from *Deut.* 25. 6. &c. they thought so unanswerable, that they encountred Christ himself with it. *Mat. 22. 23,&c.*

Christ observing their confidence, reproveth them as plainly, both of Errour, and the cause thereof, in those words. *Ye do erre not knowing the Scriptures, nor the Power of God.* *Mat. 22. 29.* And by the Scripture proves the Resurrection. For having informed their Judgments, that *in the Resurrection they neither Marry, nor are given in Marriage, neither dye any more, but are as the Angels of God in Heaven,* he refers them to what was spoken to them by God. *Exod. 3. 6.* saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob,* from whence by good and warrantable inference they might have attained to the Belief and certainty of the Resurrection, as satisfilying, as if it had been expressly said the Dead shall be raised, *For God is not a God of the Dead, but of the Living.*

Now if so great an Article of Faith as the Resurrection might be thus proved, why may not the Baptizing of Infants (since it may) be so proved also, which having been done

done upon all occasions, thereby abundantly proving it to be a Duty by undeniable Consequences and Arguments rightly drawn from Scripture, which being Christs way of proving here as also of the Apostle Pauls to the same purpose, *1 Cor. 15. 13.* to *33.* Should satisfie us; Yet for further satisfaction herein let us but Search the Scriptures, and we shall find therein both express Precept, and express Example, of their being actually Baptized.

That Christ did institute Baptism to be a Gospel Ordinance is plainly intimated in his Baptizing by his Disciples, and commanding his Apostles to Baptize after his departure.

But what his First Commission to his Disciples about Baptizing was, and who they should Baptize, is not expressly recorded by the Evangelists in the Body of any of the Gospels (only that *they did Baptize, and that they Baptized more than John. Job. 3.26. and 4. 1.2.*) but must be gathered from his Second, viz. his enlarged Commission to them, and his Apostles in the close of the Gospels, and from the Records of their Practice thereof in the Acts of the Apostles.

But as He himself was not sent at first, *but to the lost Sheep of the House of Israel Mar. 15. 24.* so neither did He at first send his Disciples forth, but un-

4 Primitive Baptism, Part I.

unto them, Mat. 10. 5. 6. Until afterwards, that all power was given to him in Heaven and in Earth; and then he enlarged their Commission, sending and commanding them therefore *to go teach all Nations Baptizing them*, &c. And that they might understand that he intended and spoke of it, as to be a standing and permanent Gospel-ordinance, he added, saying, *And lo, I am with you always, even to the end of the World.* Matt. 28. 19.

Nevertheless, tho' he saith, *Go teach all Nations Baptizing them*, Mat. 28. 19. yet Mark. 16. 16. he saith, *he that believeth, and is Baptized, shall be saved*, according to which his Apostles taught, saying, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House*, Acts 16. 31. And practised likewise accordingly, Baptizing every Believer, and with believing Parents their House, Household and all Theirs, as Lydia and her Household, Acts 16. 14, 15. The jailor and all his, ver. 33. and Crispus, and all his House, Chap. 18. 8. Which words *House*, *Household*, and *His* must not be understood of Servants, exclusive of Children, these words, *House*, *Household*, and *His*, when spoken of Persons, being an Hebraism for *Children of the House*, especially when joyn'd with Parents, and when it is said,
Such

Part I. Primitive Baptism. 5

Such an one, and his Household, or such an one and all his, or such an one with all his House, as it is here. According to which these words in these forecited Examples of *Lydia*, the Jailor and *Crispus*, are by some very great Interpreters rendred the Children of the House, and are necessarily to be so taken there, Infant Children not excepted: *House*, Deut. 25. 9. and *Seed of the House*, (which comprehends Infants, Matt. 22. 24.) being used as terms convertible, and equivalent.

Object. 1. But these Houses and Households said to be Baptized, particularly the Jailor's, were such as to whom the word of the Lord is said to be spoken, and who are said to believe in God, (which it is pretended cannot be said of Infants) so that either there were no Infants, or not Infants there Baptized.

Ans^w. This hinders not, but that there might be Infants there, and Infants there Baptized in those Houses and Households.

For as to having the word of the Lord spoken to them it was spoken to them with Parents, and it being spoken to them with Parents, it was spoken to them in a way of Covenant, and what is spoken to House with Parents in a way of Covenant, takes in all the House, Infant Children, as well as others, and so Infants might be of them to

Thus little ones were of them to whom Moses made that great and solemn exhortation, *Deut. 29. 9, 10, 11.* *And Moses called unto all Israel, and said unto them, —— Keep therefore the word of this Covenant —— Ye stand all of you before the Lord your God —— Your little ones, your Wives —— That thou shouldest enter into his Oath, which the Lord thy God maketh with thee this Day:* And of them to whom Joshua made that famous repetition of the Law, *Josh. 8. 34, 35.* And afterwards he read all the Law, the Blessings, and the Cursings, according to all that is written in the Book of the Law, there was not a word of all that Moses commanded, which Joshua read not before all the Congregation of *Israel*, with the Women, and little ones. So *2 Chron. 20. 13.* *All Israel stood before the Lord, with their little ones, their Wives and their Children,* implying such little ones as by reason of their Infancy did hang upon the tender Breasts, agreeable to that of *Joel 2. 12.* *Turn ye unto me &c. —— 16 Assemble the Elders; gather the Children, and those that suck the Breasts.*

It is granted that the Phrase and manner of speaking in Scripture is primarily accommodated to those who are Adult, but not ex-
clu-

Part I. Primitive Baptism. 7

sively of Infants, in conjunction with Parents; For they as Israelites were of them to whom faith the Apostle *appertaineth the giving of the Law, and the Promises*, Rom. 9. 4. and as Jews of them to whom were committed the *Oracles of God*, Rom. 3. 2. Acts 7. 38. and by those Oracles were originally admitted into Covenant.

When therefore Christ said to his Apostles, and in them to all his Ministers, *Go teach all Nations, Baptizing them and Teaching them to observe all things whatsoever I have commanded you.* Mat. 28.

19, 20. The *all Nations* being every Creature, and the *all things whatsoever I have commanded you*, being the *Gospel*. Mar. 16, 15. and the *Gospel* to be Preached to all Nations, and to every Creature, being the *offers of Salvation* thro' *Christ* to be made to all, and in particular to Parents and their House, *Acts* 16. 31. all which comprehends Infants, and Infants with Parents, having had the word of the Lord spoken to them, which is the same with teaching: to exclude Infants of Parents that accept of the offers of Salvation for themselves and theirs from Baptism, upon pretence that they cannot be of them to whom the word of the Lord is spoken, is not according to Scripture.

And tho' they *Nehem.* 8. 2, 3. might not for some particular reason at that time bring their little ones with them into that Assembly, it may shew that Parents are not bound to bring their little ones with them at all times, to the Reading and Preaching of the Word; yet it proves not that it hath never been done, or that Infants were not of the Jailor's House, to whom the word of the Lord was spoken.

And as to Believing, when it is said of the Jailor that *he believed in God with all his House*: Neither doth this hinder, but that by House, and all His, may be understood, Infants there Baptized as well as Adult.

First, because every House is said to Believe, whose Parents are said to Believe, not only this of the Jailor, but that of that *Noble man*, *John* 4. 53. and that of *Cornelius*, *Acts* 10. 2. and that of *Crispus*, *Acts* 18. 8. and so it is to be understood of that of *Lydia*, *Acts* 16. 14. And also of all other Houses, wherein there may at present, or afterwards may be Infants whose Parents do believe; which taking in of House with Parents being always in a way of Covenant, doth ever include, never exclude Infants, whether with Parents to have the word spoken to them, and to enter into the Oath of God, and with them to be obliged to

Part I. Primitive Baptism. 9

to keep it, as is observed before, or with them to believe, and thereupon to be Baptized.

If it be asked what Parents believing in God with all their House is?

It is answered, that Parents believing in God with all their House (when it is unto Baptism, for that must be the Case) is as is hinted before, Parents professing to accept of the tenders of Salvation by Jesus Christ for themselves, and their House, and their promising to serve God, they and all their House as *Joshua*, *I and my House will serve the Lord*. *Joshua 24, 15.* and *Abraham Gen. 18, 19.* which when Parents do, and may do as well for the Infant, as for the Adult Children of their House, their House is obliged thereunto as their Duty, whether the Parent does it in sincerity, or not, (tho' he ought to do it in sincerity) and so are under not only the same engagement with their Parents, but under the same denomination also with them, tho' Infants; *For of such faith Christ, speaking of such Infants, Luk. 18. 15. is the Kingdom of God, Mark 10. 14.* and if of such Infants is the *Kingdom of God*, then of such Infants is the *Houshold of God*. *Ephes. 2. 19.* and if of such Infants is the *Houshold of God*, then of such Infants is the *Houshold of Faith*, *Gal. 6. 10.* and if of such

In-

10 Primitive Baptism, Part I.

Infants is the Household of Faith, then of such Infants is the House that believes, and if of such Infants is the House that believes, then of such Infants is the House that is Baptized.

And so this (with submission) seems to be the reason why Jesus was much displeased with his Disciples for rebuking them that brought those Infants to him, *Luk. 18. 15.* because they themselves had by Baptizing them declared that they were of the Kingdom of God; as if he said, since of such is the House that believes, and that ye by Baptizing them have declared, that of such is the Kingdom of God, why should ye rebuke those that bring them to me, that I may pray for, put my Hands upon, and bless them?

Secondly, because as every House is said to believe whose Parents are said to believe, so no House is said to believe whose Parents are not said to believe.

An Husband (in those times of conversion from Judaism, or Heathenism to Christianity) might believe, and not the Wife, a Wife and not the Husband, a Master might be converted, and not the Servant, a Servant called, and not the Master, *1 Cor. 7.* but with considerable difference, in respect to the House; for when the Master being a Parent did believe, or was reputed so to do there his House is reputed so to do also,

Part I. Primitive Baptism.

11

also, not so when only the Servant was called, and did believe, which is one reason that the Apostle gives, why a Brother, or Sister being Married, should not depart from, put away, or leave their unbelieving Yoke-fellow. ver. 10. 11, 12, 13, 14.

And this makes it still more clear, that *House*, when join'd with Parent, includes *Infants*, and that in a way of *Covenant*, which always includes Infants, and also in a way of Believing, which always goes before Saving) in that *House* is always said to be saved , when *Parents* are said to be saved ; Thus Christ tells *Zaccheus*, that he being become a *Son of Abraham*, *Salvation was come to his House*, Luk. 19. 9. So when *Peter* was sent to *Cornelius*, it was to tell him words whereby he and all his *House* should be Saved, *Acts* 11. 14. the same which Saint *Paul* and *Silas* said to the *Jailor*, Believe on the Lord Jesus Christ, and thou shalt be Saved and thy *House*, *Acts* 16. 31. None of which, either *Zaccheus*, *Cornelius*, or the *Jailor*, are said to have *Salvation* come, be sent or spoken to them, but the same is said to be to their *House*, which must not be understood to be spoken of, and to them only, but of and to all other *Parents*, who become Sons of *Abraham*, and that profess to fear God,

12 Primitive Baptism, Part I.
God, and to believe on the Lord Jesus Christ.

And tho' the word of this Salvation was sent first to the *lost Sheep of the House of Israel*, the Jews, *Acts 13. 26.* yet this Gospel, *Believe on the Lord Jesus Christ, and thou shalt be saved and thy House*, was afterwards by Christ's command to be Preached to all Nations, Gentiles as well as Jews, *Mark 16. 15. 16.* And being the same Covenant as to Gospel priviledges with that made to *Abraham*, *Gen. 17. 7.* must therefore be with respect to *Infant-Children*, which a Parent might have at present, or may have afterwards; as it was to him.

As also, first, because the *Infant-Children* of such Parents, were and are needful and capable of being Saved, and as much God's objects thereof, let Saving signifie what it will, as their Adult.

Secondly, because no other Promises can give Parents ground of hopes of the Salvation of their dying *Infant-Children*, if this do not.

Thirdly, because all those grants of Salvation made to the House upon the Parents believing are else superfluous and insignificant, if House included not Infants, every Adult, of what House soever being Saved if they did believe, tho' the Parents thereof did not believe.

Fourthly,

Fourthly, because no House is said to be Saved, but such whose Parents are said to be saved.

An Husband might be Saved and not the Wife, the Wife and not the Husband, but tho' it be said to an Husband or a Wife, *Believe and thou shalt be Saved, and thy House*, yet it is not said to an Husband, Believe, and thou shalt be saved and thy Wife, or to a Wife Believe, and thou shalt be saved and thy Husband, but only *What knowest thou, O Wife, whether thou shalt save thy Husband, or how knowest thou O Man, whether thou shalt save thy Wife?* 1 Cor. 7. 16.

It is confess, that the most of those who have Preached, or Written in defence of Infants Baptism, have quoted and insisted more or less upon what is recorded, concerning the Baptizing of Houses, and Households, but there are few, if any, that have Preached, or written upon that Text, *Acts 16. 31. Who, tho' they may have very excellently discours'd upon the words of the former part of that verse, viz. Believe on the Lord Jesus Christ, and thou shalt be Saved; yet that have at all, at the same or any other time concerned themselves with the latter part of the said verse, viz. with those words, and thy House, as concerning House being Saved.*

If

If it be asked what Parents being Saved and their House is?

It is briefly answered here, that Parents being Saved, and their House, is a being Saved, as *Noah* and his House were Saved, of which more afterwards.

Add unto this, that House was always said to be Baptized, when the Parents were said to be Baptized, but no House said to be Baptized without the Parents, tho' Parent is sometimes named, and not the House, as *Crispus*, and sometimes the House, and not the Parent, as *Stephanus*, *1 Cor. 1. 15, 16*.

Now if when Parents were Baptized, their House, Household, and all theirs, were Baptized, and no House or Household was Baptized where one or both Parents were not Baptized, and that House is Children, Infant as well as Adult. And this Doctrine, Believe on the Lord Jesus Christ, and thou shalt be Saved, and thy House, being the great fundamental Doctrine that was Preached by Christ and his Apostles, not only to the Jailor, *Act 16. 31.* but to all Parents whatsoever, to whom they Preached the Gospel; And all Parents who professed to accept of Salvation by Jesus Christ, for themselves and theirs, (who could not be few, some whereof could not but have Infants, tho' the Jailor should have none) being always thereupon

Part 1.

thereupon Baptized, they themselves, and all their House, as the *Jailor* and *others*, they themselves, and all theirs were ; there can be nothing more expressly, at least more evidently proved from Scripture, than that Infants were Primitively Baptized ; so that as it hinders not Infants from being included in the House that is said to be spoken to, and to believe, and to be Saved ; so neither doth it hinder Infants from being of the House that is said to be spoken to, and to Believe and to be Baptized.

And if Infants Baptism proved thus, be but Baby-Baptism , then Infants Saving prov'd thus, (and it cannot be proved otherwise) is but Baby-Saving.

But for the better understanding of what hath been, or may be said upon this Subject, let it be observed, that there is a Believing with the Heart, and then the saving upon such Believing is eternal Saving, and thus when it is said to any, as it was to the Jailor, Believe on the Lord Jesus Christ, and thou shalt be Saved, and thy House, there by Believe must be understood principally Believing with the Heart, because as eternal Salvation was the Salvation which Christ came chiefly to purchase, so Believing with the Heart, was the Believing which the Apostles were sent primarily to Preach, without

out which Believing, neither Parent, nor House, whether Adult or Infant were to be eternally Saved: For tho' the Jailor did believe to the Saving of his House, as *Noah* did to the Saving of his House, yet his House was not eternally Saved, but as they themselves, whether Adult or Infant thereof did believe with the Heart.

Nevertheless, tho' none of a Believer's House are eternally Saved, by virtue of this promise [*Thou shalt be Saved, and thy House*] but only those thereof who do thus Believe, that is with the Heart, tho' it may then seem no argument, or encouragement to a Parent, further than as to himself to believe; yet as it was more to *Abraham* to have it said to him: *I will be thy God, and the God of thy Seed*, than barely I will be thy God, so it was more to the Jailor to have it said to him, thou shalt be Saved and thy House, than barely thou shalt be Saved, as it gave him ground of hope, that not only his Adult Children, but his dying Infants so Believing should be eternally Saved; which believing, he had ground also to pray and hope that God would work in them, as the promise of his being Saved and his House, made to him upon his Believing, is according to the tenour of the Covenant of Grace, not only to Grace and Salvation upon

Part I. Primitive Baptism. 17

on Believing, but of giving Grace and working believing in them unto eternal Salvation, and so it may be applicable to Infants when it is said without Faith it is impossible to please God, as when it is said, without Holiness no Man shall see the Lord, and except a Man be Born of Water and of the Spirit, he cannot enter into the Kingdom of God.

And tho' Infants have not the use of their reason and other faculties of their Souls apparently unto us, as the Adult have, nor are so outwardly capable of hearing the Word, by which Believing is ordinarily wrought,

Yet first, Infants having Souls, endued with Reason and Understanding, which implies a capacity of knowing, and with Affections, and Will (except it be in reference to some outward Acts, wherein they may be wholly at the Will, and Disposal of their Parents, or others) yea, and with Judgment and Conscience too, for so they appear before God when divested of the Body which they cannot do to their eternal Salvation, unless they have their Hearts sprinkled from an evil Conscience, whilst in the Body.

Secondly, They having the same Souls, and of the same capacity towards God, for any thing that we know, that they have in

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their Adult Estate, if they arrive thereunto, capable of Holiness, and Regeneration here, and of eternal Salvation hereafter, which gracious Qualifications in order to eternal Salvation, must be wrought in the Soul, tho' it be the Soul of an Infant, and that whilst it is in the Body.

Thirdly, these gracious Qualifications being a work upon the Soul by the holy Spirit, who is not bound and limited, to the use of outward means.

Fourthly, these gracious Qualifications being not wrought in the Soul, without a willing Compliance wrought in it by the same holy Spirit; which willing compliance is of the essence of Believing, the least degree of which, what it is that God may accept of in this case none can tell; there is no absurdity to assert, that Infants are capable of Believing, that they may be eternally Saved.

And why should it be thought a thing incredible with us, that God who can make Infants to Rejoyce in the Womb, *Luke 1. 41. 44.* and to struggle in the Womb as two Nations, *Gen. 25. 22, 23.* and capable of Holiness and Regeneration, should make them capable of a believing to be eternally Saved?

Neither is this a flying to a miraculous Power to uphold this Assertion, here being nothing in the world that can be said

said to prove Infants capable of Believing, but what is agreeable to the nature which God has given them.

If any shall yet say, How can these things be?

Let them consider, that as none is able fully to comprehend the capacity of the Soul, so neither the Operations of the holy Spirit. *For as the Wind bloweth where it listeth, and we hear the Sound thereof, but cannot tell whence it cometh, nor whither it goeth; So is every one that is born of the Spirit, except which be done he cannot see the Kingdom of God:* And thus God's way of dealing with Infants for their Salvation, is no more a Secret to us, than his way of dealing with the Adult is, for their Salvation.

And it is a great Question which a Reverend and Learned Author in his Treatise of the *Immortality of the Soul*, quotes Page 27. whether the nature of Habits (which hath puzzled so many thinking Men) lies not much in some unobserved Acts, which the Soul hath intrinsickly, and in the depth of it, of which we are not conscious, till some further Acts proceed from them which take in more corporeitie, and animal Spirits.

And again p. 98. the very use which the Soul now makes of Corporeal Organs and Instruments plainly evinceth, that it doth

exert some Action wherein they assist it not; For it supposeth an operation upon them, antecedent to any operation by them-- When therefore the Soul makes use of a Bodily Organ, its Action upon it must needs at last be without the Ministry of any Organ; unless you multiply to it Body upon Body *in infinitum*. As a Reverend Author observes. *Blessedness of the Righteous*, p. 205.

These things premised, it seems more agreeable to the Scriptures and the power of God, to hold that Saved Infants, dying in their Infancy, are Saved by their own Believing, then that they are Saved by the Believing of others, or any other ways.

But there being a Believing which is not a Believing with the Heart, but is only a reputed Believing; nevertheless, is called Believing, and intitles unto Baptism, *Acts 8. 13.* and also to Saving, *Mark. 16. 16.* Only as the Believing is, so is the Saving; for there is a Saving of which the reputed as well as the real Believer partakes, *Heb. 11. 7.* this is therefore heedfully to be considered in this matter.

So that when it is said to any as to the Jailer, Believe on the Lord Jesus Christ, and thou shalt be Saved, and thy House, there, as is observed before, must be primarily understood, by a Believing with the Heart, and

Part I. Primitive Baptism. 21

and by Saved eternal Salvation; yet when Christ said, *He that Believeth and is Baptized shall be Saved*, Mark 16. 16. The meaning must be; He that is accounted to Believe, according to the Rules by which Believing unto Baptism is to be judged, and is Baptized, shall be accounted Saved, according to the Rules by which Saving, upon such Believing is to be Judged; And if he Believe also with the Heart, he shall be eternally Saved also.

But when Christ saith there, *He that Believeth not shall be Damned*, there, by Believeth not, must not be understood, a not being accounted to Believe, according to the Rules by which Believing unto Baptism is to be Judged; Because he doth not there add and say, nor is Baptized; But by Believing there must be understood only, a not Believing with the Heart, and by damn'd, eternal damnation, altho' he that Believeth not with the Heart should according to the Rules by which Believing unto Baptism is to be Judged, be accounted to believe & be baptized, & to be accounted saved according to the rules by which Saved upon such Believing is to be Judged.

And thus God is the God of the Faithful, and of their Seed, and Saves every Believer and his House, not only that of *Abraham a Jew*, but that of the Jailor, *a Gentile*,

22 Primitive Baptism, Part I,
that the Blessing of Abraham might come on
the Gentiles thro' Jesus Christ. Gal. 3. 14.

As for those who hold that all dying Infants are certainly Saved eternally, they must grant the certainty of the eternal Salvation of all-dying Infants of Believers ; but tho' many who hold that all dying Infants are eternally Saved, yet some there are of them who would have no Infants, tho' of a Believers House Saved as those *Eight Souls*, *1 Pet. 3. 20.* were Saved by Water, the like Figure whereunto ver. 21. even Baptism doth also now Save us. Pretending that there is no express Scripture Command or Example for this, whilst it is certain, that there is no express Scripture Promise, or express Scripture Proof for the other, *viz.* That all-dying Infants shall certainly be Saved eternally.

Whereas that there is express Command and Example for Baptizing Infants, such as are to be reputed to be Believers, there is nothing more clear and evident.

For, (besides what hath been already said) as none were primitively Baptized upon any other Qualification or Account, but as they were reputed Believers, so none were denied Baptism, that were so reputed: And tho' Philip said to the Eunuch, when about to be Baptized; If thou Believe with all thy Heart, *Acts 8. 37.* Yet Faith or Belie-

Part I. Primitive Baptism. 23

Believing unto Baptism, being not always a Faith, or Believing with the Heart, nor believing with the Heart the Rule to Judge Believing unto Baptism by, because then none who are Commission'd to Baptize, could tell whom to Baptize, none knowing who Believe with the Heart, it must therefore be a reputed Believing in the Judgment of Man, that qualifies for Baptism: For which there are several Presidents, as Rules to Judge it by; as namely, either being of a Believers House, the Believers House being said to Believe. *John 4. 53. Acts 10. 2.* and *16. 34.* and *18. 8.* and so not only to be Saved, *Luk. 19. 9. Acts 11. 14.* and *16. 31.* but to be Baptized, *Acts 16. 15. 33. 1 Cor. 1. 16.* or coming to Christ. *John 3. 26.* and walking with him, *John 6. 66.* or Repentance, *Acts 2. 38.* or receiving the word. *Acts 2. 41.* and *16. 14, 15.* or extraordinary gifts of the Spirit, *Acts 10. 47, 48.* any of which were taken indifferently, as a sufficient Rule to Judge Believing unto Baptism by it being always to be supposed, that let the Rule to Judge Believing unto Baptism by, in any Parent, be what it would, that he did also profess to accept of Salvation by the Lord Jesus Christ, not only for himself, but for his House, and so he and all his House were reputed to Believe unto Baptism.

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Therefore as for those who are not of a Believers House, being *Adult* unbelieving Jews or Gentiles, the way of Judging their Believing unto Baptism by, was as is said before, coming unto Christ, Repentance, Receiving the Word, extraordinary gifts, &c. To which add some seeming Convictions as a Rule to Judge Believing unto Baptism by; else *Philip* would not have Baptized *Simon Magus* as a Believer, *Acts* 8. 13. But in respect of a Believers House their being so sufficed, they being said to Believe, to be Saved, and to be Baptized; Thus the *Jailor* being a Gentile enquiring what he must do to be Saved, Receiveth the Word, and Believing in God with all his House, *Acts* 16. 34. is *Saved and his House*, ver. 31. and Baptized and all his, ver. 33. as they were reputed to Believe being his House; Even as *Lydia*, who attending unto the things that were spoken of *Paul*, and thereupon Judged to believe, is Baptized and her Household, as being therefore reputed to Believe, because it was her Household, for there is nothing else said of them why they were Baptized, but that they were her Household and so reputed Believers; no qualification entitling to Baptism, but Believing.

If it be asked under what consideration of Believing it is that the House of a Believer is to be Baptized.

Answer.

Answer. The House of the Believing Parent, being said to Believe, to be Saved, and to be Baptized, and House being Adult, as well as Infant Children; it doth not seem so plain that the Believing of the Parent is that which gives the House Right to Baptism, (otherwise then as no House hath a Right to Baptism, but the House of the Believing Parent) or that the House of the Believing Parent hath Right to Baptism merely as being his House, or that the House of the believing Parent hath right to Baptism as being part of the Believing Parent, which cannot be affirmed of the Adult Children thereof: As that the House, that is to say, the Adult, and Infant Children of the Believer's House, have Right to Baptism, as being Parties with the Believing Parent, which may be affirmed both of the Adult and Infant Children thereof; and therefore are to be considered in their Baptismal Dedication as being Believers because Parties.¹⁰ So that what Interest in Covenant, what Right to Baptism, what Church Membership they have, is not on the account of the Believing of the Parent (otherwise then as is said before, that no House hath Right to Baptism but the House of the Believing Parent) or merely as being the Believers House, or on account of any Oneness, or Oneship, with the Believing

lieving Parent, as being part of, but as being *Parties* with them in the *Covenant* into which they are taken with them, and by *Baptism* declared to be so. None of what age soever being Sealedly, and declaredly in *Covenant* and Believers, and Church-members till Baptized ; and therefore it seems better to say declared to be Disciples by Baptism, than to say made Disciples by Baptism.

Howsoever, let it be under what consideration it will, that the House of the Believing Parent is said to be Baptized ; yet it hinders not but that the Infants of the Believing Parents House are to be Baptized ; the House of Believing Parents, and therein their Infants as is proved before, being said to Believe, to be Saved, and to be Baptized.

Some it is true have ventured to affirm, that no Holiness whatsoever can admit any unto Baptism but a professed Holiness or Knowledge, or Faith in their own Persons only, yea, that if the Lord should witness from Heaven, that an Infant of such a Parent was an *Elect Vessel*, ordained to eternal Life ; yet it was in no wise lawful to Baptize such an one, till afterwards in time the Lord did teach him to know himself, and that he did profess and declare himself to believe in the Lord Jesus Christ.

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This is uttered with a great deal of confidence, but altogether without Proof, whereas it hath been, and nothing can be more evidently proved than that House in Scripture, when spoken of Persons signifies Children, Infants not excepted : and that House when Join'd with Parent, is under the same denomination with the Parent, as to Believing, Saved, and Baptized ; so that to affirm that no Holiness whatsoever, but a professed Holiness, or Knowledge, or Repentance in their own Persons, can admit any to Baptism, is also to affirm that no Holiness whatsoever, or Knowledge, or Repentance, but what is professed in their own Persons, can admit any to Saving , and thus holding, they must hold that no Infant can be Saved ; whereas taking, Believing, and Saving in that Sence as is here before explain'd , and then Infants such as here pleaded for , have by the *Warrant* and *Commision* of *Christ*, and the *Doctrin* and *Practice* of his *Apostles* been admitted equally to both, not only to Saving, but to Baptizing, and to Baptizing as well as to Saving.

Thus much in answer to the first Objection.

Objection

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28 Primitive Baptism, Part I.

Objection 2. But tho' House when joyn'd with Parent may be an *Hebraism* for Children, yet not always for Infant Children, For 1 Cor. 16. 15. it is said, *Ye know the House of Stephanus, that it is the First-fruits of Achaia, and that they have addicated themselves to the Ministry of the Saints:* Now this addiciting themselves cannot be said of Infants.

Answer. When it is said, that House and Household when join'd with Parent is an *Hebraism* for Children, Infant Children as well as Adult; it is not to be understood so, as that it necessarily implies that there was always Infant Child or Children in those Houses or Households, but that if there were, they were included, and so the Hebraism holds good.

Object. 3. But House and Household are not always said to be baptized with Parents; it is not expressly said *Acts 18. 8.* that the House of *Crispus* was baptized, nor doth the Apostle reckon it among those, *1 Cor. 1. 15.* whom he mentions there to have baptized: Neither is it expressly said of *Cornelius*, *Acts 11. 14.* that his House was Baptized.

Answer.

Answer. So neither on the other hand is it expressly said of the Household of *Lydia*, that it believed, and yet that it was baptized: Therefore, tho' it be not said expressly of the House of *Crispus* that it was baptized; yet so long as it is said of *Crispus*, that he believed on the Lord withall his House, *Acts 18.* 8. and that *Crispus* himself was baptized, and so of *Cornelius* that he feared God with all his House, and had *Peter* sent to him to tell him words, whereby he and all his House should be saved, and that he himself was Baptized, it is all one as if it had been expressly said, that their House and all theirs were baptized with them. Nay further, tho' it be not expressly said of *Zaccheus*, *Luke 19.* 9. and of that Noble-man, *John 4.* 53. and so of him *Mark 9.* 24. and of him, *John 9.* 38. and of all such that they were Baptized, yet nothing can be more evident than that they were; For tho' Christ Baptized not, yet his Disciples did, and that as a great part of their Employment and Ministry during his abode with them, *For all Men came unto him*, said some, *John 3.* 26. and Christ himself seems to own, that they Baptized more than *John*, (who were said to be all the Land of *Judea*, and they of *Jerusalem*, *Mark 1.* 5.) Now they Baptizing many, as their great Employment must there-

therefore be chiefly to Baptize at that time, so whom should they baptize, if not them? and if they were baptized, as certainly they were; for of *Zaccheus* it is said, *that Salvation was come to his House*, and of that *Nobleman*, *that he Believed, and his whole House*, Why not their House and Household? and if they, why then not others, being qualified after the same manner, baptized themselves, their House, and all theirs? And so those all Men aforesaid, that came to Christ and were baptized, *John 3. 26*. They believing and being baptized, their Houses, such of them as were Parents, must be said to believe, and be baptized; Every House, as is proved before, being said to believe, and to be baptized, whose Parents are said to believe, and to be baptized.

Which that they were is further confirmed by this, that tho' it be not expressly said in any of the Gospels, that the Disciples of Christ baptized any particular Person, or House with Parent, yet there, as has been observed, the House is said to believe with the Parent, and Salvation to come to the House with the Parent, and when we come to the *Acts of the Apostles*, by whose proceedings then, we may see what was their Practice all along before, there, as is observed,

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Part I. Primitive Baptism, 31

is also, *1 Cor. 1. 15.* We have a clear, particular, and express account of the baptizing not only of single persons, but also of the Baptizing with *Parents*, their *Household*, House, and theirs: And we may not think that the Apostles took up now a new practice, but that as they baptized House and Household with Parent now, so they baptized House and Household, with Parent all along before.

And this must be taken for granted, else we can assign no reason why the Apostle reciting the names of those that he baptized at *Corinth*, names House without Parent, as *Stephanus*, *1 Cor. 11. 5.* and Parent without House, as *Crispus*, *ver. 14.* And if *Gaius* was *Gaius* the Host, which supposeth an Household, the same may be said of him also, and so of all those many *Corinthians* said to believe, and to be baptized, *Acts 18. 8.* Unless we will suppose that Church to consist of such Members chiefly as neither had, nor ever should have Household, or that those employed by *Paul* to baptize there, baptized not as he did.

Why the Apostle baptized so few himself of those many that believed there, he himself gives the Reason, *wiz.* not only their contentions, but that he was *not sent to Baptize, but to Preach the Gospel;* Not but that his,

32 Primitive Baptism, Part I.

his, and the other Apostles Commission was to baptize as well as to preach ; Only had they themselves baptized all that they converted from *Judaism*, and *Heathenism*, especially where Parents and House were concerned, it would have hindred their preaching, but as Christ taught, and his Disciples baptized, so the Apostles might preach, and others under them sometimes baptize : Thus it was at *Corinth*, and at *Cesarea*, *Acts* 10. 48. and so as *Jerusalem*, *Acts* 2. 48. And there is no question but as they themselves baptized House and Household with Parents, so those employed by them did likewise so baptize.

Object. 4. But it is said, *Job.* 4. 1. *That Jesus made and baptized more Disciples than John;* Now *Made* seems to imply only Adult.

Answ. If by *Made* here be meant *Chosen*, as *John* 6. 70. and ordained to an Office, then *Made* implies only Adult ; But if that was the only meaning of those words, then it would follow that those Disciples only were baptized, and that Jesus himself baptized them ; but if by *Made* there be meant also as it must, such as Jesus taught, for such are called his Disciples, *John* 6. 60. then it must be understood of the All Men that came unto Christ to be baptized, *John* 3. 26. and that followed Christ, amongst whom were Women and Children, *Mat.* 14. 21. and 15. 38.

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And the Children of Christians, who before were called Disciples, *Acts 11. 26.* being ever since called Christians, it seems past contradiction, that their Children, even their Infant Children, were then called Disciples, and thereupon Christians; which makes good their sense, that hold that Disciples, *Acts 15. 10.* where it is said, *Why tempt ye God to put a yoke upon the Neck of the Disciples?* includes Infants.

Wherefore when it is said, that Jesus made, and baptized Disciples, and that when he sent forth his Apostles, he commanded them to teach, baptizing, it clearly implies as to this matter, 1st. that Disciples are to be baptized, 2dly. that making of Disciples goes before baptizing of Disciples. 3dly. that Christ's way of making Disciples is by teaching. The sum and substance of which teaching being, *Believe on the Lord Jesus Christ, and thou shalt be Saved and thy House;* which teaching, and therein the tenders of Salvation by the Lord Jesus Christ to all for themselves, and their House: Whosoever hearkened unto, and professed to accept of for themselves and their House, it necessarily follows, that they and their House, both Infants and Adult, were made Disciples thereby, and thereupon baptized, it be-

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34 Primitive Baptism, Part I.
ing Christ's way, and Baptism being a Sign
and Seal of Saving, *Hebr.* 11. 7. *1 Pet.* 3.
20, 21. and *Rom.* 4. 12. compared.

Object. 5. But it is said, *Acts* 8. 12. They
were Baptized both Men, and Women.

Answer. None can restrain these words "Men and Women to signify Persons of such or such an exact age. When therefore it is said here Men and Women, the meaning cannot be that none but of such an age, were, or ought to be baptized, but that there was no distinction of sex in Baptism, as there had been in Circumcision, *Gal.* 3. 28. For which cause, ~~and that~~ the things of the Kingdom of God, such as this Gospel of the Kingdom; *Believe on the Lord Jesus Christ, and thou shalt be Saved and thy House,* was preached unto them, and that they were delivered from their Sorceries, hearing and seeing the Miracles and Signs which Philip did, it was that there was great joy in that City, viz. Samaria: And it being Crispus singly, *1 Cor.* 1 14. Which is Crispus with all his House. *Acts* 18. 8. it may abundantly satisfie that their Houses wherein some must be infants, were couched under the names of Men and Women, as Crispus his House was couched under his Name.

Object.

Part I. Primitive Baptism. 35

Object. 6. But what if there were no Infant Children in the Houses of *Lydia*, of the Jailor, and of *Crispus*, how then could there be Infant Children there Baptized?

Ans^w. If there were no Infant Children in the Houses of *Lydia*, of the Jailor and of *Crispus*, there could no Infant Children then be there Baptized : But then this Objection seems to grant that if there were Infant Children there, that they were Baptized.

Now that most probably there were Infant Children in those Houses appears in that *Household*, *House* and *His*, which are the words here used, are, as is proved before, when joined with Parent, an *Hebraism* so common to express *Children* by, either *Infants* or *Adult*, or both, that there is nothing more frequent and ordinary.

But supposing that these Houses were without Infant Child, or Children ; yet these were not all the Houses that with Parents were baptized in those times by many thousands, unless Christ by his Disciples baptized not as his Apostles did, and to suppose all of them to be without Infant Children, is contrary to the Sence of Scripture, and to Reason.

Add to this, that every House being said to believe, to be saved, and to be baptized, whose Parents are said to believe, to be saved, and to be baptized, and no House being said to believe , and to be saved and to be baptized , whose Parents are not said to believe, to be saved and to be baptized, and that House is Children, Infant Children, as well as Adult Children, there is no reason to exclude Infants from being of the House that with Parents is said believe, and to be Baptized, any more, than from being of the House that with Parents is said to believe, and to be saved.

And tho' Infants who are not of the House that with Parent is said to believe, and to be saved, may be eternally saved, yet they are not therefore to be baptized; No Infants being believers unto Baptism, but such as are of the House, that with Parent is said to believe.

And tho' we are not sure that the Jailor, *Lydia* or *Crispus*, had Infant Children in their House, or Household, yet we are sure that this Gospel, *Believe on the Lord Jesus Christ, and thou shalt be saved and thy House,* may be preached to all the Parents in the World, who have Infants. And if included to be saved, then are they included to be baptized, believing entitling to Baptizing, which

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Part I. **Primitive Baptism.** 37

which is not to be denied them upon a bare *it may be* that the Jailor, *Lydia* and *Crispus* had no Infant Child, or Children in their House and Household, or ever like to have.

And it being not only the Apostle *Peter* of the Circumcision, and the Apostle *Paul* of the Uncircumcision, but all the Disciples and Apostles of Christ, who thus baptized, that is to say, with Parents, their House, and Households, and no House or Household without the Parents, there can be nothing more plain and evident, than that it was the *Primitive Apostolical Practice* that when they baptized Parents and their House, they baptized their Babes and Infants.

And tho' there may be some instances in some of the former times, which were after the Apostles, of the neglect and alteration of this Primitive Practice, as ignorance of the Scripture, and error thereupon crept in yet it being the constant Practice of the Disciples and Apostles of Christ to baptize as aforesaid, these instances signifie nothing.

Object. 7. But when Christ gave Commission for baptizing all Nations, *Mat. 28. 19.* he mention'd not Infants expressly, or at all.

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Answ.

Ans. First, if expressly be necessary, then Christ did not answer the Saducees well about the resurrection.

Secondly, All things of this nature are not expressly mention'd, *John 21. 21.* We do not read that Christ the Lord of the Sabbath gave any express command for the observing of that day which is called the first day of the Week to be the Christian Sabbath, [called the first day, with respect to that Jewish Sabbath, which God enjoyed them, *Deut. 5.* Whereas that was not the first day in order of the Creation, but the Seventh day thereof, and so the Sabbath which God instituted, *Gen. 2. 3.* as some Learned Men have observed] Nor do we read that Christ expressly appointed that Women should be baptized and partake of his holy Supper, or that House and Household should be baptized, with Parents; But we observe them, as they agree with the analogy of Faith, and as they are warranted to us by the Acts, and Practices of the holy Apostles, who delivered unto us what they received of the Lord.

Thirdly, when Christ gave Commission for baptizing all Nations, he mentioned Infants as much, and as expressly as Adult, for he mentioned neither of them expressly, only as it is, *Mark 16. 16.* Instructing his Apostles what they should teach and observe;

serve; He mentions this as the sum of all, *He that believeth and is baptized shall be Saved, but he that believeth not shall be Damned.* Thus *Simon Magus* believed, and was baptized and saved, only he was saved according to his believing; and so the House of the Believer believes, and is baptized and saved, and if the Infants thereof be not included in believing, and in being baptized, then they are not included therein to be saved. So that Christ's Commission for baptizing all Nations, was as express to baptize all such Infants, as it was to baptize any such Adult.

Object. 8. But we have express Examples of Adult Persons, being baptized, not so of Infants.

Answ. The express Examples of those whom the Apostles of Christ baptized, are not

First, Only of particular Persons, but also of Parents, and their House. Neither,

Secondly, are the express Examples of Adult Persons, whom they baptized of Persons being baptized, as being Adult, but of Persons being baptized, as being believers. Now when it is said of the Jailor that he be-

40. **Primitive Baptism**, Part I.
lieved in God with all his House, and was
baptized he, and all his *Acts* 16. 33, 34. and
so of others, and House when joyn'd with
Parents being Children not only Adult but
Infant Children, and Infant Children of
Believers, being believers unto Baptism, it
affords as express Examples of the baptizing
of some Infants, as of any Adult.

And they who baptize not the House of
believing Parents, which they cannot do,
unless they baptize their Infants, do not
baptize according to Apostolical Example.

Neither is it according to Apostolical Ex-
ample, to acknowledge those Parents to be
believers, and to baptize them who do not
accept of the Offers, and Tenders of Salvati-
on by Jesus Christ, for their House as well
as for themselves, and profess, promise and
engage to believe in God, and to serve him,
with all their House Infants and Adult, as
well as themselves thereunto by Baptism.

Object. q. But Christ was not baptized
in his Infancy, and he knew when rightly
to be baptized.

Answ. Tho' Christ was not baptized in
his Infancy, yet this makes nothing against
the baptizing of Infants; for as there was
none to baptize him in his Infancy, so he
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Part I. **Primitive Baptism.** 41
not entring upon his publick Ministry, till he was about 30 years of age. *Luk. 3. 23.* and entring into it by Baptism, he could not enter into it till he was of that age.

Besides, it is a question whether the Baptism of *John* the Baptist, and the Baptism of Christ by his Disciples and Apostles, was one and the same; For tho' there is much said for it, and many instances of Parallels drawn whereby they are made to seem so; yet if it belonged unto Christ Ministerially to institute and ordain Signs and Seals of the Covenant under the New Testament; and if he could not do that Ministerially till he was duly ordain'd, and admitted into that Function and Office of his publick Ministry, which was not till he was Baptized by *John*, then *John's* Baptism could not properly be a Sign and Seal of that Covenant, and if not so, then not one and the same with Christ's.

Object. 10. But what benefits of Baptism are Infants capable of, more than they are capable of the benefit of the Lord's Table: Are they not as capable to receive a small quantity of Bread and Wine, as to be baptized?

Answ.

Answ. If Infants are not capable of the benefits of Baptism, or if they be as capable of the benefit of the Lord's Table, as they are of the benefits of Baptism, then the Apostles must be greatly to blame, who when they Baptized Parents, baptized their House and Household, not so when they admitted them to the Lord's Table, (it not being there a Man and his House, but *let a Man examine himself, and so let him eat of that Bread and drink of that Cup, 1 Cor. 11. 8.* Besides, if such a small quantity of Bread and Wine may serve for partaking of the Lord's Supper, why may not a small quantity of Water serve for baptizing?

And as for the benefit of Baptism, which this objection seems to imply that Infants are not capable of, the Apostle Peter answers in the Affirmative, when he saith, *Baptism also now saveth us, 1 Pet. 3. 21.* Of which saving Infants being capable, they are capable of all other the benefits thereof, that one benefit of Saving being comprehensive of all the rest.

Not that all Infants are therefore to be Baptized, but only such as are of the Believers House, to whom that Promise is made, that they shall be saved and their House.

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Part I. **Primitive Baptism.** 43

Object. 11. But Churches by means of *Pædo-Baptism*, become unholy and unholiest.

Answ. If Churches become unholy, by means of *Pædobaptism*, then by what means did the primitive Churches become unholy, with all that unholiness, that is charged upon them in the several Epistles directed to them, and in the Book of the *Revelations*? If it was by means of *Pædobaptism* then *Pædobaptism* was the practice of those times; If it was not by means of *Pædobaptism*, then Churches may become unholy by other means; And if History does not wrong the Churches of the *Antipædobaptists*, they have not been so Holy as they should have been, nor indeed the Holiest.

Now by what means came they to be unholy? As for such who being baptized in their Infancy, do not answer the profession of Faith, and of a good Conscience, whereunto they were baptized, but do afterwards make Shipwrack thereof, and persist therein, it had been better for them not to have known the way of Righteousnes, than after they have known it to turn from the Ho- ly Commandment once delivered to them; But it is no Argument why none but Adult Persons should be baptized, because they al- so

44 Primitive Baptism, Part I
so may make defection, unless we will confute all experience.

And there being no believing unto Baptism, according to the Rules of judging it by, but it hath been, and may be found in Hypocrites, the holiness of the Church is no more secured this way, than the other, and then what way may or ought to be taken with them upon this occasion, may be taken with others upon the like occasion, and so holiness may be preserved in the Churches of Christ this way, as much as it is pretended it may be in the other.

Object. 12. But Infants cannot engage themselves, and promise to be the Lords.

Answ. This is one of the great mistakes which they of this perswasion lie under; For Infants can engage themselves, and promise to be the Lords, as they are parties with their Parents in the Covenant, of which Baptism is a Seal, and Baptism being an engaging Ordinance, they are thereby baptized unto the Lord, as those spoken of, 1 Cor. 10. 2. were baptized unto Moses, of whom many were Infants, and most probably asleep when baptized unto him: And tho' when Infants are baptized unto the Lord, it may be said concerning them by him, whose Of-

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Part I. Primitive Baptism. 45

fice it is to baptize them, as Christ said to Peter, *John 13. 7. What I do thou knowest not now, yet this can be no ground of exception against this Practice, those other words of Christ to him, But thou shalt know hereafter,* being as applicable to them, as they were to him.

And verily they who go about to dispute themselves, and others out of Infant Baptism, by these and such like reasonings, saying, how can Infants engage themselves and promise to be the Lord's, or tell afterwards that they were baptized, or that any obligation lies upon them thereby, may as well say, how could Infants engage themselves by being parties in Covenant with their Parent, and being baptized, and that unto *Moses*, tell afterwards that they were so: And we may as well question who was the Father that begat us, and the Mother that brought us forth, and so cast off that Commandment, *Honour thy Father and thy Mother.*

And thus much for the first Head, proving Primitive Baptism to be baptizing Infants as well as Adult, from the Command of Christ, and practice of his Disciples and Apostles.

Only

Only add unto this, that Primitive Baptism, being baptizing not only Adult Persons, but also of the Infants of believing Parents, there is the greatest probability, that it was the primitive practice, that they who presented them unto God in Baptism, were the Parents themselves in their own Persons.

Primitive Baptism.

P A R T II.

*Proved to be Baptizing with Water,
and Baptizing with Water to be
a standing Ordinance and perma-
nent Duty from the Command^d of
Christ, and practice of his Disciples
and Apostles recorded in Scripture.*

BY all that hath been said in the foregoing Discourse, for the baptizing of some Infants, as well as of some Adult Persons, to be a Duty and standing Ordinance, it is taken for granted that that baptizing is baptizing with Water; But there being some who denying the Baptism with Water of any, whether Infant or Adult, to be a Duty and standing Ordinance, and do therefore

Answe. This is granted also ; but that this is not true of the Baptism of Water, and that that Baptism which Christ commanded his Apostles to baptize with, and with which they did baptize was not therefore the Baptism of Water, is as confidently denied, for all that are baptized with Christ's Baptism of Water, do put on Christ in outward profession, and are engaged thereby to put him on in the inward Man of their Souls. And take baptized into Jesus Christ, and into the death of Christ, and buried with him by Baptism into his death, *Rom. 6. 3, 4.* and therein also risen with him, *Col. 2. 12.* and baptized into Christ, and put on Christ, *Gal. 3. 26, 27.* in the highest spiritual sense that may be ; yet it proves not that they, *Rom. 6. 3, 4.* of whom *Paul* reckons himself one, who were so baptized, were not baptized with Water, or that the baptizing which Christ used by his Disciples, and which he commanded his Apostles to use, was not with Water.

Fourthly, They say that that Baptism which Christ commanded his Apostles to baptize with, *Mat. 28.* was not the Baptism of

Part II. Primitive Baptism. 51

of *John*; but the Baptism of Water, say they, is the Baptism of *John*, therefore say they, the Baptism which Christ commanded his Apostles to baptize with, was not to be with Water.

Answ. That that Baptism which Christ commanded his Apostles to baptize with *Mat. 28.* was not the Baptism of *John* is granted also, but that that Baptism which Christ commanded his Apostles, *Mat. 28.* to baptize with, was not therefore to be with Water, follows not; unless it first be proved that all religious baptizings with Water were, and are *John's* Baptism, and so this Argument till then signifies nothing.

It now remains to hear what they who are for baptizing with Water say on the other side, to prove, that that Baptism which Christ Commanded and Commissioned his Apostles to baptize with, *Mat. 28.* was the Baptism of Water.

That Christ did Command and Commission his Apostles to teach all Nations, (that is Gentiles as well as Jews) baptizing them; and that he had Power so to do, is proved from his own Mouth, when he said, *All Power is given unto me, &c.*

That which is further to be proved is,

E 2 First,

First, That the Apostles did after this Command and Commission given them by Christ, *Teach all Nations baptizing them*: And that they did teach all Nations, baptizing them, by virtue of this Command and Commission.

Secondly, That this Command and Commission given by Christ to his Apostles to teach all Nations, baptizing them, was not given to them only, but with them to all others, that should succeed them in the Ministry.

Thirdly, That that Baptism which Christ Commanded and Commissioned his Apostles, and all others, that should succeed them in the Ministry to baptize with, *Mat. 28.* was the Baptism of Water.

Fourthly, That baptizing with Water is a permanent standing Duty and Ordinance.

As to the First, that the Apostles did after the Command and Commission given them by Christ, *Teach all Nations baptizing them*, there are instances enough not to be denied. And that they did so by virtue of his Command and Commission is plain, because they neither did, nor might do so before, *Mat. 10. 5. 6.* As

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Part II. Primitive Baptism. 53

As to the second, that that Command and Commission, *Go teach all Nations baptizing them. Mat. 28.* given by Christ to his Apostles, was not given to them only but to all others that should succeed in the Office of the Ministry is plain, first, because else by what Authority did *Philip, Ananias, Apollos,* and others who were not Apostles, *Teach and baptize?* Secondly, because else that Promise, *Lo, I am with you always, even to the end of the World,* would signify nothing.

As to the third, that that Baptism which Christ Commanded and Commission'd his Apostles, *Mat. 28.* to baptize with, was the Baptism of Water, is plain,

First, because the Baptism wherewith he himself baptized by his Disciples was with Water, else it is impossible to reconcile, *John 1. 33.* where it is said, the same; [that is Jesus] is he that baptizeth with the Holy Ghost, with *John 4. 2.* in these words, *Tho' Jesus baptized not, but his Disciples:* By which it must be necessarily understood, either that Jesus baptized not with the Holy Ghost, but his Disciples; or that he baptized with Water by his Disciples, which that he did, is further evident by these Scriptures following, *viz. John 3. 22.* where it is said, *After these things came Jesus and his Disciples into the Land*

54 Primitive Baptism, Part II.

of Judea, and there he tarried with them and baptized; which must be with Water, unless he did not, or could not baptize with the Holy Ghost, without, or but by his Disciples (which would be not only absurd, but blasphemous to say.) And afterwards, when it is said, ver. 23. *John also was baptizing in Ænon*, it is said, ver. 26. by some (speaking of Jesus) *the same baptizeth, and all Men come unto him*, and Chap. 10. 40. that he *went beyond Jordan into the place where John baptized at first, and there abode*: Now what Baptism can it be supposed was it that he should appoint his Apostles to baptize with, but what he appointed his Disciples to baptize with?

Secondly, it is plain, that that baptizing which Christ Commanded and Commissioned his Apostles to baptize with, *Mat. 28. was baptizing with Water*.

Because such as had seen the way of Christ's baptizing, after it was said of him, that *he shall baptize with the Holy Ghost*, as *Philip, Acts 8. 35.* and his Apostles, as *Peter, Acts 10. 48.* and *Paul* who had the mind of Christ, *1 Cor. 2. 16.* and had obtained mercy to be faithful, *Chap. 7. 25.* and received of the Lord what he delivered, *Ch. 11. 23.* did all along afterwards baptize with Water

Part II. Primitive Baptism. 55

Water; and tho' the Apostle Paul saith, *I thank God that I baptized none of you, but Crispus and Gaius.* 1 Cor. 1. 14. and the Household of Stephanus, ver. 16. yet it was not as accounting, and acknowledging it as a mistake and failure, or as being conscious to himself of doing amiss in baptizing them, for then he would have corrected it as an error and crime, that so many of them had been baptized, as they are said to be, *Acts 18. 8.* But because of their contention, looking upon it and owning it as a good providence of God, for which he is thankful, that he himself had baptized no more of them, lest any should say that he had baptized in his own name, 1 Cor. 1. 15. So that when he addeth as another reason, *For Christ sent me not to baptize, but to preach the Gospel,* ver. 17. it must be understood to be spoke comparatively, that is, not so much to Baptize as to Preach, leaving others to Baptize that were not so eminent in Preaching, especially where there were so many to be Baptized, that so he might go on the more freely, and uninterruptedly to Preach, for which he was more singularly design'd, *Act. 9. 15:* which he understood so, and therefore saith, *Christ sent me not to Baptize, but to Preach:* else had he understood it absolutely not to baptize at all, he durst not have Baptized any, either them he speaks of, or others,

as *Lydia*, and her Household, and the Jailer, and all his, concerning his baptizing of whom he expresseth not the least dissatisfaction, or that he himself was baptized; nor did any other Apostles, concerning them whom they Baptized. So that this Saying of the Apostle, *Christ sent me not to Baptize, but to Preach*, must be taken as the like saying of Christ: *I am not sent, but to the lost Sheep of the House of Israel*, Mat. 15. 24.

And by the way, when the Apostle saith, *Christ sent me not to Baptize but to Preach*, it is plain, First, that he Preached not without being sent; Secondly, that he maketh Preaching and Baptizing two distinct things, and so are to be understood, and taken, Mat. 28. 19. that is to say, *Teach, Baptizing with Water*: For if Teach Baptizing should be Teach Baptizing with the Holy Ghost, as some to maintain their own notions are fain to hold, then the Apostle being sent to Preach, was sent also to Baptize, and so holding, they make the Apostle, when he saith, *I was not sent to Baptize*, to contradict himself; and also, to thank God that he had Baptized so few by his Preaching, which to say of him, would be most absurd.

Thirdly, it is plain, that that Baptizing which Christ Commanded and Commission-

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Part II. Primitive Baptism. 57
ed his Apostles to Baptize with, Mat. 28.
was Baptizing with Water.

Because they were not Commanded or Commission'd thereby, to Baptize with any other Baptism, as for instance, we read in Scripture of three Baptisms, viz. *The Baptism of Water, the Baptism of Suffering, and the Baptism of the Holy Ghost*; Now we do no where find that Christ Commanded or Commission'd his Disciples or Apostles to baptize any with the Baptism of Suffering, or yet with the Baptism of the Holy Ghost; therefore the Baptism which he Commanded and Commission'd them to Baptize with, and the Baptism where-with they did Baptize, must be the Baptism of Water, and consequently the one Baptism, *Ephes. 4, 5.* is the Baptism of Water into the one Faith, of the one Lord, the Lord Jesus Christ.

As for baptizing with the Holy Ghost, this is a Prerogative peculiar to Christ alone, neither doth he give this Honour to any other; else wherein was he greater in baptizing with the Holy Ghost, than they, or they inferior therein to him? Neither when it is said of him, he shall baptize you with the Holy Ghost, is it said of them ye shall baptize others with the Holy Ghost; Nor do we read that they ever did so, or pretended

58 Primitive Baptism, Part II.
ed so to do, either all the while they were in
Judea, or afterwards that they were sent to
teach all Nations baptizing them.

As to the fourth thing propounded to be
proved, *viz.* that baptizing with Water, is
a permanent and standing Duty and Ordin-
nance, it is plain that it is so.

First, Because baptizing is joyn'd insepa-
rably to Teaching in the same Commission,
Mat. 28. Now Teaching being a permanent
and standing Duty and Ordinance, baptiz-
ing is a standing Duty and Ordinance :
Which *Teach, Baptizing*, must not be under-
stood to be *Teach, Baptizing without Wa-*
ter, which is these Mens way of Baptizing,
but to *Teach, Baptizing with Water*, which
is Christ's way of Baptizing : None being
ever accounted to be Baptized, according
to the way of Christ's appointment; but such
as were baptized with Water, tho' they
were Taught before. To clear this there
are several instances. For Example, When
Philip had Taught the *Eunuch*, *Acts 9*. Nei-
ther did *Philip* account the *Eunuch*, nor the
Eunuch account himself, tho' already Taught
by *Philip* to be Baptized according to Christ's
appointed way of Baptizing, till he was
Baptized with Water ; Other instances there
are of the same nature, in the next Reason
following.

Second-

Second'y, Because the Apostles to whom Christ gave Command and Commission to Teach all Nations Baptizing them, did after that all along Baptize with Water, not only such as were not Baptizing with the Holy Ghost as they were, but such as were baptized with the Holy Ghost as they were;

as Peter did *Cornelius*, and those that were with him, *Acts 10*. Which he durst not have done, nor durst the rest of the Apostles so highly approvethereof, *Chap. 11*. had not that Baptism which Christ commanded to Baptize with, been Baptizing with Water; and that Baptizing with Water had not been a standing and permanent Duty and Ordinance.

Thirdly, Because Christ, who himself baptized with the Holy Ghost, and with Fire, never repealed, or forbade the Baptizing with Water, with which he Baptized by his Disciples, but enjoyned the continuance of it, *Mat. 28*. as part of the Religion which he instituted; neither did his Apostles ever aster, or because Christ Baptized with the Holy Ghost, and with Fire, leave off, or forbear Baptizing with Water. But these Men, as if they were greater than Christ, or knew the mind of Christ better than his Disciples, and Apostles, not only leave off
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the Baptizing with Water, as a part of the Religion which they have instituted, but decry, reproach, and write against it.

To say, that tho' Christ did Baptize with Water by his Disciples; and that tho' the Apostles did after that Baptize with Water, yet that he did Baptize with Water, not as being his own Baptism, and that his Apostles did Baptize with Water, not as being Christ's Baptism, but as being *John's* Baptism, is not only without Proof, but very absurd: For had the Baptism of Water which Christ Baptized with by his Disciples, and the *Baptism of Water*, which the Apostles afterwards Baptized with, been the Baptism of *John* with Water, then *John* had increased, and Christ had decreased. Besides, this is to contradict themselves who in another place before cited, say expressly that the Baptism which Christ commanded Apostles to Baptize with, *Mat. 28.* was not the Baptism of *John*.

The matter it is true was the same, *viz.* Water, but as *John's* Baptism with Water, was not therefore *Moses's* Baptism, so neither was Christ's Baptism with Water therefore *John's* Baptism.

Now for any notwithstanding Christ's Example during his abode with, and amongst his Disciples, standing by and looking on whilst

Part II. Primitive Baptism. 61

whilst they baptized with Water, (and therefore not without his Order) and that more than *John*, and that also after that *John* had said of him that he should baptize with the Holy Ghost ; and notwithstanding Christ's Command to his Apostles, to *Teach all Nations Baptizing them*, and his Apostles in observance thereof, not only teaching, but baptizing all Nations, and that with Water, as hath been proved: To say that Christ did not baptize with Water by his Disciples, or that his Apostles did not teach all Nations baptizing them ; or that if they did teach all Nations baptizing, yet that this their baptizing them was not with Water, or that if it was with Water, that they acknowledged it to be a mistake , and failure, or that if they did not acknowledge it to be a mistake and failure, yet that it may be they were mistaken and fail'd therein, or if they were not mistaken, nor did fail therein , yet that their practice is no rule to us, and that none are now to be baptized with Water, who are, or pretend to be baptized with the Spirit, and teach Men so, is *monstrous presumption* , and is both to deny and bid defiance to Scripture, and to hold, and practice directly contrary to the Command and Practice of Christ, and the Command and Practice of his Apostles, particu-

ticularly of the Apostle Paul, who hath said, *Be ye followers of me, 1 Cor. 4. 16. as I also am of Christ, and keep the Ordinances as I delivered them to you.* Chap. 12. 1, 2. And it is no good Sign of their Judgment and Practice in other things, besides the several traditions which they have received to hold, who are fain to make use of such Arguments as these to cast off, and lay aside the Ordinances of Baptism with Water, and the Lord's Supper of Bread and Wine.

Why the word *Sacrament*, being a word Borrowed from Heathens may not be used by Christians, to call those two Ordinances, *Baptism with Water*, and the *Lord's Supper* of Bread and Wine by, as well as the word *Sacrifice*, being a word borrowed both from Jews and Heathens, may not be used by Christians, to call some parts of their service unto God by, as it is, *Rom. 12. 10. Heb. 13. 15, 16.* Let them give a Reason, who out of a sinful design keep such a frivolous and trifling stir about it, since none that like it not are compell'd to use it, and that they who leave them off would do so, tho' they had not been so called : The same may be said concerning their vain quibbling about the words of Baptizing *in, into, and unto.*

And to say that there is now no Seal of the Righteousness of Faith, as formerly, *Rom. 4.*

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11. because the Spirit is the Seal of our Inheritance, *Eph. 1. 14.* is a slender an Argument for laying aside of the said Ordinances; since the Spirit was a Seal to the People of God of the same Inheritance to whom Circumcision was a Seal of the Righteousness of Faith.

And tho' contentions, Disputations and Abuses have crept into the worship of God, particularly about Baptism and the Supper of the Lord, must the worship of God in general, and the Baptism of Water, and the Lord's Supper of Bread and Wine in particular be cast off therefore?

To say, that it is not the putting away of the filth of the Flesh in Baptism, but the answer of a good Conscience that saves, is true, taking saving for everlasting saving; yet Baptism is not therefore to be laid aside, for Baptism doth now save us as those Eight Souls were saved in the Ark by Water.

1 Pet. 3. 20, 21.

Whereas if outward Baptism with Water is to be laid aside, because it is not the putting away of the filth of the Flesh in Baptism that saves, but the answer of a good Conscience, then outward teaching is to be laid aside, because it is not outward teaching that saves,

64 Primitive Baptists, Part II.
says, but the answer of a good Conscience,
Teaching being but a *Form*, as *Baptism* is
but a *Figure*.

Neither can there be any Arguments
brought to prove that outward Baptism is
ceased, but the same Arguments are of equal
force to prove that outward Teaching is cea-
sed, and to be laid aside:

And therefore for any to hold that they
who have the thing signified, as for instance,
the inward Baptism of the Spirit (as they
pretend that all of their way have) that to
them the outward Baptism of Water is abo-
lished and ceaseth, and yet for by and sin-
ister ends, and to serve a turn keep up out-
ward teaching to such as have the inward
teaching of the Spirit, as they pretend, is to
act contrary to their own Principles, which
is that which they are never able to answer.
If to avoid this Argument they say that their
speaking in their publick meetings is not to
teach, but only to bear or give their publick
Testimony, then they equivocate and con-
tradict themselves; when they say that their
teaching is baptizing, and so cast off bapti-
zing with Water.

Thus much in answer by Scripture for
Baptizing with Water, to be a standing
Duty, to what is brought from Scripture a-
gainst

Part III. Primitive Baptism. 65
against Baptizing with Water not to be
a standing Duty.

As for those *three traditions* which they who lay aside Baptism with Water, have received to hold, and observe, to wit, the not *putting off the Hat*, to any in their ordinary Conversations, the not using the word *You*, but always the word *Thou*, to a single Person in their common Communication, and their refusing to take an *Oath* for Confirmation and an end of all strife, and to make these a matter of Conscience, and the strict observance of them a part of Religion, and a necessary mark and distinction of true Religion, must needs be very vain and sinful.

Neither will it serve their turn to bring Scripture for their Warrant for these things, both because they make Scripture but a secondary Rule; and also because Scripture as a primary Rule doth not warrant them: So that unless they produce some other Rule for their Warrant herein, it must be taken for granted that they have no Rule, and therefore no Warrant for these their traditions, and their thus holding and observing of them; and that therefore these traditions, and their thus holding and ob-

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64 Primitive Baptism, Part II.

saves, but the answer of a good Conscience, Teaching being but a *Form*, as *Baptism* is but a *Figure*.

Neither can there be any Arguments brought to prove that outward Baptism is ceased, but the same Arguments are of equal force to prove that outward Teaching is ceased, and to be laid aside:

And therefore for any to hold that they who have the thing signified, as for instance, the inward Baptism of the Spirit (as they pretend that all of their way have) that to them the outward Baptism of Water is abolished and ceaseth, and yet for by and sinister ends, and to serve a turn keep up outward teaching to such as have the inward teaching of the Spirit, as they pretend, is to act contrary to their own Principles, which is that which they are never able to answer. If to avoid this Argument they say that their speaking in their publick meetings is not to teach, but only to bear or give their publick Testimony, then they equivocate and contradict themselves; when they say that their teaching is baptizing, and so cast off baptizing with Water.

Thus much in answer by Scripture for Baptizing with Water, to be a standing Duty, to what is brought from Scripture against

As for those *three traditions* which they who lay aside Baptism with Water, have received to hold, and observe, to wit, the not *putting off the Hat*, to any in their ordinary Conversations, the not using the word *You*, but always the word *Thou*, to a single Person in their common Communication, and their refusing to take an *Oath* for Confirmation and an end of all strife, and to make these a matter of Conscience, and the strict observance of them a part of Religion, and a necessary mark and distinction of true Religion, must needs be very vain and sinful.

Neither will it serve their turn to bring Scripture for their Warrant for these things, both because they make Scripture but a secondary Rule; and also because Scripture as a primary Rule doth not warrant them: So that unless they produce some other Rule for their Warrant herein, it must be taken for granted that they have no Rule, and therefore no Warrant for these their traditions, and their thus holding and observing of them; and that therefore these traditions, and their thus holding and ob-

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66 Primitive Baptism, Part II.
serving of them, is, as is said before, very
vain and sinful.

But there is nothing more common
than for Men of depraved Principles, to
be observing of their own traditions, tho'
never so vain, and Sinful, and to cast off
the Commands of God, tho' never so
express and positive; *Clouds they are with-
out Water, carried about of Winds.*

Primitive

Primitive Baptism.

P A R T . III.

Proved to be Baptizing by pouring on, or sprinkling with Water, and not by dipping or plunging, or under Water, from the Command of Christ, and Practice of his Disciples, and Apostles recorded in Scripture.

Having proved from Scripture that the *Baptizing of Infants* is not only lawful, but a *Duty*, commanded by Christ, and practised by his Disciples and Apostles, and so no human invention, and that the *Baptizing* which Christ commanded his Apostles

68 Primitive Baptism, Part III.

to Baptize with, Mat. 28. 19. was Baptizing with Water, to be continued as a standing Ordinance; that which remains to be enquired into, for the further compleating of this Discourse, is the manner of Baptizing, Whether it was by Dipping, Immersion, and putting the whole Body under Water; or by sprinkling and pouring on of Water, upon some part of the Body only.

For satisfaction in which, tho' Baptize in the New Testament, as some observe, is to pour on, or sprinkle, and not to dip; yet in some profane Authors, it is not only to sprinkle and pour on Water, but to dip and put into Water; and because it is not said expressly by Christ, Baptize by pouring on, or by sprinkling, or Baptize by Dipping, or Immersing but only Baptize: Nor that it is said expressly of the Apostles Baptizing, that it was by Dipping, or that it was by sprinkling, but only that they did Baptize, the most likely way to be resolved herein, is to enquire whether Baptizing with Water by Dipping into, or by pouring on of Water doth best answer and agree with these three Particulars following,

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PART III. 39
First. With the Baptizing unto Mo-
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Secondly, With the Prophecies, Pro-
mises, Types and Figures of the inward
Baptizing with the Spirit.

Thirdly, With the Circumstances of
Place and Time of Baptizing, as they
are recorded in the Acts of the Apo-
stles.

And first, as to the *Baptizing unto Mo-*
ses, which was in the Cloud and in the Sea.
1 Cor. 10. 1, 2. it could not as to the
manner of it, be by Dipping, because it
was upon dry land, *Exod. 14. 21, 22.*
Hebr. 11. 29. but by Sprinkling, be-
cause it was in, that is by the Cloud, they
being under the Cloud, *1 Cor. 10. 1.* As
in the Ark wherein few, that is Eight
Souls were saved by Water, the like Fi-
gure whereunto even Baptism doth also
now save us, *1 Pet. 3. 20, 21.* Where
it is not said in Water, but in the Ark by
Water, which was more probable by
Sprinkling then by Dipping.

Secondly, As to the *Prophecies and Pro-*
mises to be fulfilled and in Gospel times, of

the inward Baptizing, by which we are made partakers of, the saving benefits of the Death, Burial and Resurrection of Christ in outward Baptism, these are always express'd to be by *pouring and sprinkling*, never by dipping; and the outward Baptizing with Water, must be performed after the same manner, else it answers not to those Prophecies and Promises which it is to represent, in the same manner of performance, unless there be any express Command to the contrary, which there is not, or any express Example to the contrary, which is next to be considered, and cannot be known better than by inquiring into the *Circumstances of Place and Time* of the Apostles baptizing, as they are Recorded in the *Acts of the Apostles*, with reference had to other Scriptures: And therefore,

Thirdly, As to the Circumstances of Place and Time of the Apostles Baptizing, as they are Recorded, as aforesaid.

The First instance thereof, is the *Three Thousand Baptized*, mention'd, *Acts 2*. from ver. 1. to 24. Where the Circumstance of Place is *Jerusalem*, and that part of it where many more than Three Thousand might come together, and so probably where there could be no Pond, Pool, Lake

Lake or River, for such a purpose, and the Circumstance of Time is the same day, ver. 41. and when the day was fully come, ver. 1. and after the third hour of the day (which answers to our Nine of the Clock in the Morning) the remainder of which part of the day must be far spent, before the amazements and doublings of that great Multitude could be appeased and settled, and the Serrion thereupon could be ended; then follows a particular application of the convinced Hearers to the Apostles, and the Apostles instructions to them, ver. 37. to 42. which would again take up some considerable time, and that Three thousand after all this, could be Baptized in so short a time of the day, as must then remain, (taking in Midnight and all) by being dipt, and put under Water, which could not probably be done neither, but by removing out of the City to some River or Rivers, of which there is no mention, where also there must be Unclothing, and Clothing, is so far from being probable, that it was altogether impossible, tho' all the Eleven Apostles, and *Matthias* then numbered with them, Chap. i. 26. and the Hundred and twenty besides, mentioned, ver. 11. might assist thereto;

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72 *Practical Baptism*, Part III.
whereas by sprinkling, and pouring on of
Water it might be done.

The second instance of this is in *Acts* 8.
12, 13. both of Men and Women, (as
no doubt it was all along before, and so
of those three last before men-
tioned) where the Circumstance of Place is
Samaria, a Mountainous City near unto
Sychar, not eminent or remarkable for a
ny River but *Jacob's Well* being there,
said to be deep, of which *Jacob* himself
did drink, and his Children, and his Cat-
tle, *John* 4. 12. which he did not need to
have done, especially his Cattle, if there
had been any River, Pond, or Lake there;
And as for the Circumstance of Time, it
is when they believed, When being ta-
ken there, for as soon as, presently, or not
long after, as it is ver. 13, 14, 15. 18.
25. of the same 8 of the Acts which could
not have been done, viz. as soon as, pre-
presently, or not long after, had it been
Winter, especially in the extremity of it,
which still makes more for their being
Baptized by sprinkling, or pouring on of
Water, than by immersion, or dipping
them into Water.

The third instance is of the *Eunuch*
Baptized by *Philip*, of whom it is said in
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Part III. Primitive Baptism. 73

the 38. verse of the aforesaid 8 Chapter.
And they both went down into the Water,
and he Baptized him; which Words
tho' at first Reading they may seem to
make for Baptizing by dipping; yet by
considering the aforesaid Circumstances
of Place and Time, they will not be
found so to do: For as for the Circum-
stance of Place it is plain, that the *Eunuch*
was now upon Journey, and Travel, and
Philip's making use of a River, or what-
soever it was, (for it is called Water on-
ly) was only accidental: And tho' some
Learned Men have infer'd from this Text,
and from *Mat. 3. 6.* that it was usual in
hot Countreys to Baptize by Dipping
the Body in Water, to which they say
the Apostle alludes, *1 Cor. 6. 11.* Yet
it being a Question whether the washing
the Apostle speaks of there, if it was
of outward washing only, was not of
sprinkling or pouring on; And Baptismal
washing being by applying Water to
what is Baptismally washed, which must
be sprinkling or pouring on; and Christ's
Command being to Baptize all Nations,
all Nations & Countries being not hot, and
most hot Nations & Countries not always
hot but have their Winters, wherein there
can be no Baptizing by dipping, there is

no

no ground to infer from this, or any other Scripture, or to grant that it was usual in hot countreys to Baptize by dipping, or that the *Eunuch* was so Baptized. And tho' in our Translation it be rendered, they went down both *into the Water*, ver. 38. and when they were come up *out of the Water*, ver. 39. yet it may be as truly and according to the Original rendered, *They went down both unto the Water*, (and so the same word *into* here is *unto*, 1 Cor. 10. 2.) and came up from the Water. But take our Reading; yet it doth not prove that it was a River, any more than that it was a Rivolet, or Spring, or that *Philip* Baptized him by dipping. And so whereas it is said in our Translation, *coming up out of the Water*, Mark 1. 10. Speaking of Jesus, after he was Baptized, ver. 9. it may be translated as agreeably to the Original, and so is rendered by some, coming up from the Water. If it be Objected that it was in *Jordan*, that *John* is said to Baptize, Mat. 3. 6. and that Jesus is said to be Baptized, Mark 1. 9. It is answered, so it is said, 2 Chron. 4. 6. That *Solomon* made a molten Sea for the Priests to wash in, which in the Pattern of it is said, Exod. 30. 19, 20. to be for *Aaron*, and his Sons, to wash their hands

hands and Feet thereat, (at and with there, and so it may be here, being the same with in) for this compare, *Mat.* 2.23. and 4.13. and 25.15. with *Acts* 4, 5, 6, and 8.40, and 20.16. and 21.13. Which washing last mentioned, being Religious washing, was more probably by sprinkling, or pouring on, then by dipping or immersion, as it was when they washed their Cups, Brazen Vessels, and Tables, *Mark.* 7.4. And tho' it be said, *1 Pet.* 3.20. that *Noah* and the seven Souls with him were saved in the Ark by Water, the like Figure whereunto even Baptism doth also now save us, yet it is not said in Water, but in the Ark, which could not be by dipping. And so tho' it be said of the *Israelites* that they were Baptized in the Cloud, and in the Sea, yet as is observed before, that could not be by dipping, because it was upon dry ground. Again, tho' it be said, in *Aenon* near *Salem*, because there was much Water there, that *John* Baptized, *John* 3.22. Yet whether *Aenon* was the name of a River where much Water was, or the name of a Coast, where many Waters were, is uncertain; and whether that much Water was ebb or deep, or those many Waters were great or small, is as uncertain. However, considering that the numbers,

bers that went out to him, were so very great, as *Jerusalem*, and all *Judea*, and all the Regions round about *Jordan*, *Mat.* 3. 56. and that part of his Ministry was to Preach, *ver. 1. Luk. 3. 3.* as well as to Baptize, it must require such a place, for the more convenient discharge thereof, that so he might not be hindered in the fulfilling the other part of his Ministry, which was Preaching; so that if it proves any thing for the manner of his Baptizing, it is more that it was by sprinkling, or pouring on of Water, then that it was by dipping into, or putting under Water; since dipping into, or putting under Water, would take a much longer time than could be allotted, and then sprinkling with, or pouring on of Water, would for the right carrying on of both, especially considering how short a time *John* had to exercise this his publick Ministry of both in; And for this Reason, *viz.* that the Disciples of Jesus growing more numerous than *John's*, *John 4. 1.* it may be safely concluded it was, that he went again beyond *Jordan*, into the place where *John* at first Baptized, where many resorted to him, when he withdrew himself to escape the Hands of the Jews, and at other times into the like places. *Mark 2. 13. 4. 1. 5. 21.* and that

Part III. Primitive Baptism, 77
that he there Baptized, not by dipping
or immersion, but by sprinkling, or pou-
ring Water on.

When it is said, that Jesus went away again beyond *Jordan*, into the place where *John* at first Baptized, and there abode, *John* 10. 40. by place there, must necessarily be understood, either *Jordan* or *Bethabara*. To say it was *Jordan*, because it is said to be in *Jordan*, *Mat.* 3. 6. and in the River of *Jordan*, *Mark* 1. 5. that *John* Baptized, then it will unavoidably follow, first that Jesus went into *Jordan*, and there abode, and secondly, that he went into *Jordan*, beyond *Jordan*; to say that the place aforesaid was *Bethabara*, because it is said, *these things were done in Bethabara beyond Jordan*, where *John* was Baptizing, *Joh.* 1. 28. then it will plainly follow, that *John* Baptized not in *Jordan*, or in the River of *Jordan*, but in *Bethabara, beyond Jordan*, and this is to make the holy Scriptures, and the holy Pen-men thereof, guilty not only of gross absurdity, but of palpable contradiction, neither of which must be granted.

The only expedient with all submission to remedy which, seems to be, *for into the place, where John at first Baptized to read unto the place, and for, in Jordan, and in the River of Jordan, to read at Jordan,*
and

and at the River of Jordan, and for in Bethabara, to read at Bethabara; which readings, as they are every way agreeable to the words of the Original, so they do fairly, and without force, not only reconcile the said Scriptures, but make them plain, and intelligible, and not only so, but serve further to justifie the Sence, given before of, *Acts* 8. 38. 39. and likewise of *Matth.* 3. 6. and of *Mark* 1. 9. 10. in the foregoing Paragraph.

Whether the Waters mentioned, *Judg.* 7. 24. where it is said, took the Waters unto Bethabara, and *Jordan*, were several distinct Waters, or one and the same is not certain to us; nevertheless, it cannot be said, that *John* Baptized in them, because it is said, these things were done in *Bethabara*, beyond *Jordan*, where *John* was Baptizing; whereas it may be said that *John* Baptized at them, at *Bethabara*, beyond *Jordan*, according to that known Rule, that when an action is said to be done in a place, the meaning is, that it was done in that very individual place in which it was said to be done, but when it is said to be done at a place, the meaning is no more, than that it was done there, or thereabouts, or neat unto the place at which it is said to be done.

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Part III. Primitive Baptism. 79

Thus much concerning the Circumstance of Place, as to this instance of Philip's Baptizing the *Eunuch*, as for the Circumstance of the Time thereof, all in the Text is, that it was presently.

The fourth instance is that of *Saul*, afterwards called *Paul*, *Acts* 9. 17. 18: and 22. 16. concerning whose Baptizing the Circumstance of Place is *Damascus*, remarkable as to this matter, for those two famous Rivers, *Abana* and *Pharpar*, whereunto, or some other if there were any there, if dipping was essential to true Baptizing, and that it was the Apostolical Practice so to do, it may be fairly supposed that *Ananias* that Baptized him would have taken him, or would have stayed, because of his present Weakness, and Infirmness, till he could; whereas there is no mention of any other place than the House, in which *Ananias*, who was sent to him, found him; or of any other time, which is the other Circumstance then presently, which is express'd in these Words, *And now why tarriest thou, Arise*, which could not be to go forth to be Baptized, but to be Baptized in the very House and Room where he was. For his Weakness, what by his sudden

80 Primitive Baptist, Part III.
den and violent fall to the Earth, and his being astonished, and his total abstinence from Food for Three Days ; and that after a Journey, was such, that he was not in a condition to go forth, much less to be stripp'd and put into a River, till he had received Meat and was strengthened, which was not before but after he was Baptized : All which considered, it may and must be concluded, that his *Baptizing* was not by Dipping, or putting into Water, but by *Sprinkling*, or *Pouring* on of Water. And were there no other instance to prove, Pouring on or Sprinkling with Water, to be the Primitive way of Baptizing, this one would be sufficient. But to proceed.

The Fifth instance is that of *Cornelius*, and those with him, of whose Baptizing we Read, *Acts* 10. 47. 48. where the Circumstance of Place is, *Cesarea*, and his House therein, *ver. 24.* and the Circumstance of Time, is the Day of Peter's coming to *Cesarea* upon *Cornelius* his sending for him, what time of the Day that was, seems by comparing the 3d *verse*, with the 30th, to be about the 9th Hour of the Day with them; which with us is about 3 of the Clock in the After-

Part III. Primitive Baptists. 81

Afternoon, after which they fell into serious discourse concerning the occasion of their meeting, of which there is an account from ver. 27. to 34. and of Peter's Preaching to *Cornelius*, and those he had called together, ver. 34. to 43. which Preaching may not be supposed to be without Prayer, then follows an account of the good success of his Preaching, from ver. 44 to 46. and after that of their being Baptized thereupon; which must be late in the Day. Thus taking the whole History together, in all the parts of it, with the Circumstances of Place the House; (For we Read of no other,) and the Circumstances of Time, the same Day, and late therein, and it gives more ground to persuade, that *Cornelius*, and those many were Baptized, by Pouring or Sprinkling on of Water, than by Immersion, or putting under Water.

The Sixth instance is, that of *Lydia*, and her Household. *Acts* 16. 12, 13, 14, 15. with a particular mention of the Circumstances, both of Place and Time; the Place is said to be out of the City, (*viz. Philippi*, a Roman Colony, ver. 12.) by a River side, where Prayer was wont

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82 Primitive Baptism. Part III.

to be made, most likely in a Synagogue, as being a licens'd place for them that were Jews, not the Men, they being adjudged troublsom, ver. 20. but the Women only, because it is said, the Women resorted thither, ver. 13. saving the Rulers of the Synagogue) to whom *Paul* and *Silas* knowing themselves to be Romans, ver. 37. might go, These ver. 13. might here have Vessels of Water, for their ceremonial washings, *John* 2. 6. and therefore have their place of resort for their Worship, by a River side, to furnish them with Water, and hither it is likely they brought their Children with them; but whether *Paul* Baptizing *Lydia* and her Household, made use of their ceremonial Water, or went to the River, is not said, only that they were Baptized; If it was at the River, it was not designedly by any thing that appears in the Text, but accidentally; neither is it said, that it was by dipping, or putting them into the River, any more than it is said, that it was by sprinkling or pouring on of Water taken out of the River; As for the circumstance of Time, it was on the Sabbath, ver. 13. which is a farther confirmation that they were Jews, and presently, after the Prayer and Preaching was over, and before their return home. The

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Part III. Primitive Baptism. 83

The Seventh instance is that of the *Jailor*, and all his House, *Acts 16.33.* where the Circumstances of Place and Time of their being Baptized, which was by *Paul*, or *Silas*, are as followeth; as for the Circumstance of Place, it was *Philippi* aforesaid, and therein some part of the Prison into which *Paul* and *Silas* were cast, (not the inner part thereof, for he brought them out of that *ver. 30.*) where he said unto them, *Sirs, what must I do to be Saved,* and where they said unto him, *Believe on the Lord Jesus Christ, and thou shalt be Saved and thy House,* and where they spake the word of the Lord unto him, and to all that were in his House, and where most probably he took them, and washed their Stripes, and where he was Baptized and all his, *ver. 30, 31, 32, 33.* for there is no mention of any other Place, or of any River, but that out of the City, *ver. 13.* of which it being a Garrison, he neither could nor durst attempt to take them out, especially at that time of the Night; And if there should have been a Fountain, Pond, Lake or River, belonging to the Prison, which some would pretend; yet it is no more expressly said that they were Baptized by Immersion or Dipping, than

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that they were Baptized by Pouring or Sprinkling on of Water; And for the Circumstance of Time, it was straight-way, the same Hour of the Night, wherein he took them and wash'd their Stripes, after which it is said, *He brought them into his House, and set Meat before them, and Rejoyced, Believing in God with all his Heart,* and all this after Midnight. ver. 25. and before it was Day, ver. 33, 34, 35. and so there could be but a little time for Baptizing. All which particulars being well considered, there is no ground to satisfie that their Baptizing was by Immersion or Dipping under Water, but by Sprinkling or Pouring on of Water.

Some other instances there are in the Acts of Persons Baptized, as that of *Crispus*, and many of the *Corinthians*, *Acts 18. 8.* Whose Baptizing may very warrantably be said to be by Pouring or Sprinkling on of Water, and not by putting into, or under Water, tho' not from any Circumstance of Place, yet by considering the Circumstance of Time, particularly of *Paul's* continuing at *Corinth*, said to be a year and Six Months, teaching the word of

Part III. Primitive Baptism. 85

of God, ver. 11. and after this yet a good while, ver. 18. which was accompanied with Baptizing, ver. 8. which could not be by Dipping, of such as were Infirm, in the Winter, (of which a considerable part of that time must be) if it was severe, as sometimes it is.

Thus having seen in the several instances aforesaid, *viz.*

First, By the Circumstance of Place, that Primitive Baptizing was not always at Rivers, and that sometimes when it was so, it was either accidentally, and not designedly, or where it was designedly, it was because of the Multitude and great Concourse that resorted to the Preaching of *John*, and afterwards to the teaching of Jesus, and that the word (*In*) *Mark* 1. 9, 10. may be more properly (*At* and *With*) that the words (*Into, and out of*) *Acts* 8. 38, 39. may be as truly (*Unto and From*) And that Baptism was as frequently Administred by the Apostles in Houses, as it was at Rivers; And that Baptism wherefover it was Administred, is no more expressly said to be by *Dipping* or *Immersion* than it is expressly said to be by *Sprinkling*, or *Pouring on*.

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And *Secondly*, by the Circumstance of Time, that Baptism was always Adminis-
tered in either, the same Day or the same Night, sometimes at Midnight, al-
ways, immediately, forthwith, present-
ly, or soon after, upon the qualification
of the Person, which could not have
been done by Dipping in the Winter Sea-
son, when the qualified Person was Weak
and Infirm, nor for the strong in some
Winters; neither do we Read of any
deferring upon any such, or any other
account, so that Christ's Command to his
Apostles, to Go, Teach all Nations Baptizing
them; As it must be understood to be to
Cold Nations as well as to Hot, and to Teach
in *Winter*, as well as in *Summer*, and that
to the Weak and Infirm therein, as well
as to the Strong; So it must be to Baptize
all Nations Cold, as well as Hot, and the
Weak and Infirm therein as well as the
Strong, and that in Winter as well as
Summer: Thus the Apostle *Paul* was
Baptized when Infirm, and did Baptize
when it was Winter, and so Christ,
John 10. 40. where it is said, Jesus went
again beyond *Jordan*, into the place where
John at first Baptized, and it was Winter,
ver. 22.

And

And *Thirdly*, that tho' Baptize may signify to Dip, or Plunge, or Put under Water in Lexicons, and Dictionaries; yet that it signifies only to Shed, Pour or Sprinkle on Water in the New Testament, in all legal and ceremonial Washings; And that all the Types, Prophecies and Promises, of Baptizing with the inward Baptism are set forth, by *Sprinkling* and Pouring on, and never by Immersion or *Dipping*; And that Baptizing with Water is always taken in Scripture in a Passive signification, by putting Water to, not putting into Water. It is evident, that Christ's Command to Baptize, was not to Baptize by Dipping or Putting into Water, but by Sprinkling or Pouring it on; and that the Apostles, and others, Commission'd by Christ to Baptize, did always in Baptizing so Baptize.

When it is said above, Jesus went again beyond *Jordan*, into the place where *John* at first Baptized, and it was Winter, some perhaps may say, that it is not said, that he Baptized there, or that their Winters are not so Cold as others.

But that he did Baptize there, may well be concluded, by considering First, the Place, and what is said of it, *viz.* That it was that where *John* at first Baptized. Secondly, the Persons that resorted to him, and what is said of them, *viz.* That they were many, and that many Believed on him there. Thirdly, his accustomed Practice at other times of Baptizing, when and where he is said to come, and there to tarry and abide, *John* 3. 22. as he did here : Fourthly, that Baptizing was one great Character, and note that the Jews, *John* 1. 19. made of him, whom they expected, and reckoned should be the Christ, *ver.* 25. and Fifthly, that if he did not Baptize upon all such occasions, it could not be said that he Baptized more than *John*. Nevertheless, whether he did, or did not Baptize there, it cannot be that the Place was *Jordan*, or in *Jordan*, because it is said to be beyond *Jordan*; nor that the Place which he said he went into, was *Jordan*, because it is said that he abode there, which he could not do, it being Winter. And as for their Winter, that they were like the Winters of other ordinary Climates, appears from that Description of it. *Ps.* 147.

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Part III. Primitive Baptism. 89

He giveth Snow like Wooll, he scatter-
eth the Hoar Frost, like Ashes, he cast-
eth forth his Ice like Morfels; Who can
stand before his Cold.

If any Object, that Time is but a Circum-
stance, in reference to Baptism, and that
therefore none are indispensibly bound
precisely to observe it, and so the instan-
ces aforesaid, signify nothing.

To such it is answered, that if Time in
reference to Baptism, is but a Circum-
stance; then Place in reference to Bap-
tism, is but a Circumstance; and so this
Objection signifies nothing.

But tho' what is said may suffice for
this, yet there are other considerable Ar-
guments brought by others, drawn from
the Danger, Insignificancy, and Indecen-
cy of Baptizing, by Dipping, of which
but briefly.

First, the Danger, concerning which
tho' some Aged, and it may be Infirm
Persons, whether in Garments or out of
Garments, have in their Zeal ventured
to be Baptized by Dipping, and it may be
in

90 Primitive Baptism. Part III.
in the Winter, and may yet, it may be
have suffered no considerable damage
thereby, yet it is notoriously known, that
many by being so Baptized, and tho' in
Summer have suffered considerable Da-
mage.

Secondly, the Insignificance of Bapti-
zing, by Dipping with Garments on,
that being a Baptizing only at a second
Hand.

Thirdly. The Indecency of Baptizing,
by Dipping Naked, without Garments
on.

All which are as is said before, con-
siderable Arguments, were there no
other against Baptizing by Dipping, un-
less there were express Precept, or ex-
press President for Baptizing by Dipping,
which there is not, but only what they
gather from Inferences which way of
proving for the Baptizing of Infants they
reject.

And tho' it may be replied, that in re-
ference to Infants Baptism, some do in
some Cases admit of Baptizing them by
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Part III. **Primitive Baptism.** 91

Dipping them in Water, which if done never so discreet and warily must be done, either in their Dress, and then they will be Baptized only at second hand, or strip'd of their Dress, and so will have their Nakedness exposed; And whether the one way or the other, will not be without the like Danger. Now if some notwithstanding this be allowed to Baptize Infants, by Dipping them in Water, why may not others be allowed to Baptize Adult Persons, by Dipping them in Water.

It is Answered, That this being not the general practice of those who are for Infants Baptism, to Baptize them by Dipping; it shews that they do not make Dipping essential to true Baptism, and therefore is no ground for others to do so.

As for Vessels containing Baptismal Water, called Baptisterions, or Columbethras, made very large with Partitions for Men and Women to Swim and Dive in, of which some in their Writing make mention, the Scripture speaking nothing thereof, or of any other such set apart for such an use, they are not worth taking notice of.

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